

Lazy Susan

How Taoism Spins Paradox into Food for Thought

By

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Introduction To Taoism

If you haven't read any of my other books, don't be alarmed. Nobody has yet. I'm the greatest writer of the 21st Century, but it's still a secret the world is doing its utmost to keep from itself... Happily, I truly believe they'll lose that struggle without me having to lift my middle finger...

I've never felt freer to express myself to myself on paper than I do now. You happen to be the lucky recipient of my self-expression. You're in for a real treat.

In my previous books, I described God as a mountain that arose out of an indigenist plain. Over time, wo/man became curious about what s/he'd find at the top of that mountain of faith. This created the seven worldly ways around the mountain and up to the summit. In the chronological order they were constructed, they are:

1. Indigenism
2. Hinduism
3. Judaism
4. Buddhism
5. Taoism
6. Christianity
7. Islam

In my previous books, I described myself as a mountain, too. I climbed to the top of my mountain from 0-39 while facing hard rock the whole way. Rarely did I turn around to see the incredible view of where I'd come from or where I'd been. From 40-69 I was at the top of the world. I looked down on all sides with a sense of real satisfaction. I now anticipate it'll be all downhill from 70 in a couple of years from now. But what could possibly be the point of coming down from this mountain after it was so hard going up?

Of the seven ways to the top, indigenism and Buddhism are the only ways God Gave anonymously. Indigenism is

like a great plain that surrounds the mountain of faith on all sides.

Buddhism is the way up the mountain of faith with only faith in yourself, not faith in The God Who Created the universe and everyone in it.

It was after Buddhism that God Created Taoism, which believes in 16 gods and goddesses! Taoism is the only way you can't describe while you're on your way up this mountain of faith, because it's the way of paradox. You can't be like a mountain that's going up and down a mountain unless you know something about paradox.

But paradox can only be described when you're on one side or the other of a paradox, much like describing a horse from a distance at the same time that you're in the saddle.

Another way of describing Taoism is a lazy susan: a rotating tray. When you've taken all the ways up the mountain, you can see the world from every vantage point. You can see the vast panorama described through all six of today's world faiths:

- | | |
|-----------------|------------|
| 1. Hinduism | Detachment |
| 2. Judaism | Wisdom |
| 3. Buddhism | Desire |
| 4. Taoism | Paradox |
| 5. Christianity | Love |
| 6. Islam | Redemption |

When you descend the path of each of these faiths back down to the indigenist landscape that surrounds them, like a table around which humanity is seated, then you see faith as something served to wo/man on what looks like a lazy susan. You see the incredible preparation God Has Given us that we call: food-for-thought.

Introduction To Me

When I was a teenager, I moved to Holland
after having lived for two years in Israel.

In Holland I had a boyfriend for a time
who owned an old, deux chevaux
(a two-piston automobile).

When he took me for rides,
I had to have my feet in exactly the right spot
because the floorboards didn't cover the bottom of his car.
I could see the asphalt in places beneath my feet
as the car sped down the road.

This is the image I wish to present to you
of your view of yourself in your vehicle (body)
as you zoom down the highway of life.

This is the paradoxical view of life
God Introduced after He Created
indigenism, Hinduism, Judaism and Buddhism,
and just before He Created Christianity.

Christianity is the way in which
you can squeeze Three of Him into One,
thus making it possible to proclaim:

$$1 + 1 + 1 = 1$$

Now, if that's not paradoxical,
I don't know what is!

Introduction To God

As a Jew, I started to write about the God within verses the God around us by investigating Torah (the core of the Hebrew testament), only to discover that it was really an allegory, not a myth or a tall tale. By the way, the tabletop mountain metaphor comes from the Temple Mount.

Then I explored Christianity and discovered that it's a maddening equation in which the Father, Son and Holy Spirit are all aspects of One Universal God.

Naturally, I was then spurred on to Islam which I discovered was constructed upon 114 similes for God. This was instigated by a vision I had while praying at the Wailing Wall. A tunnel appeared under the Temple Mount to the underside of the rock on which Abraham sacrificed Isaac and where Mohammad rose up to Heaven.

Then I went further East to Hinduism. That revealed the figurative path to me up from the indigenist plain through the hills of many gods to the summit of The Spirit of God without form: Brahma.

Then, Buddhism revealed the faith I had in myself, not God, which was paramount in knowing when to lead in the world₂ around me and when to lead in my world₁ within.

But it was only in reading the Tao Te Ching, written in China about 2,500 years ago by Lao-Tzu that I discovered that I'd always been a Taoist at heart. I'd always been as lazy as a lazy susan.

That was the ah-ha moment in which I met myself; we shook hands; and we started figuratively fooling around with one another, much to my delight.

When the game has learned to play the game; the poem can write itself; and the dancer is one with the dance – you're on the way₁₋₂ of the Tao. But because we're so accustomed to separating our two worlds₁₋₂ rather than uniting them, we're often confused by the meanings we derive from life about life.

Victor Frankl said that the meaning of life is to give life meaning. But how can you do that without separating life into its two basic components, the life₁ we have within us and the life₂ we have with others.

The body is the vehicle you were given by God. The you inside of you appears to be one with your vehicle until someone points that out to you. Then you're no longer at one within yourself. Then you become self-conscious. This sense of self-consciousness is the source of all physical, mental and emotional problems as well as the source of the ecstasy in being alive. (Talk about a paradox!)

Granted, pain makes the experience of our body an extremely real experience. But so does ecstasy. Nevertheless, the body is not the mind, and the mind is not the body.

Being a mind in a body can be a terrifying experience at the sight between our legs as the road speeds by while we sit in our old *deux chevaux* (body). It's only on rare occasions that we ask ourselves what may possibly happen when our vehicle comes to a complete halt, once and for all.

Lao-Tzu was the teacher of Confucius. Lao-Tzu took the metaphysical (inner world₁) approach to paradox. Confucius took the political (outer world₂) approach.

But I think both paths are wrong because they're not completely right, and I think that both paths are right, although they're not completely right.

The teachings of Lao-Tzu without the insights of Jesus and the Prophet Muhammad lack the 360-degree view of reality I need to speak about the meaning of life.

"What is a good man, but a bad man's teacher?

What is a bad man, but a good man's job?"

[Lao-Tzu]

We see bad men in power today in many countries around the world₂. We see how they imprison, torture and

kill their enemies. We've even seen how bad men in America under Trump and the Republican Party have tried to take control of our democracy because they adulate the way things are being run in Russia and other totalitarian regimes where the right to vote has been corrupted and has become virtually meaningless.

A good wo/man is a good wo/man's job. If you correct a good wo/man, s/he'll bless you before God in appreciation of your wisdom. A bad wo/man will only curse you for having pulled back the fig leaf concealing the instigator of the crime and the voice of his or her base cravings.

Believing in God doesn't make you good. What makes you good are your actions, not your beliefs. There are seven major belief systems. They couldn't all be wrong. And one of them couldn't only be right.

Righteous actions are based on a conscience. And the conscience of wo/man has been evolving for thousands of years. There was a time when a good wo/man wouldn't go past the horizon for fear of falling off the world².

But as our experiences have moved us further from our origins, we've become colder and bolder. We've become more capable of understanding complex ideas that are seemingly paradoxical.

The creation of a conscience was first described in the Hebrew scripture, creation story (allegory) when it (the serpent between man's legs) conspired with his heart (Eve) to overthrow the rule in his head (Adam). That put Adam and Eve in jeopardy with their conscience (God).

Don't try to get a peek at the instigator of a man's crimes (his penis) unless you two are embraced in hot and passionate sex. He doesn't want you to see the serpent that whispers naughty nothings in his own heart's ear unless he wants to infuse you with the words that emanate from his serpent's mouth (semen), or he craves for you to infuse your serpent's will over him.

This book oozes “words₁₋₂” that will emanate out of my serpent like precum. If that embarrasses you, I don’t have to worry about you tossing this book aside. You’ll curse me for even describing power over wo/men in sexual terms that include sodomy.

But who doesn’t know what it feels like to be bent over and screwed by someone who misuses power?

The Tao is like a lazy susan. And the anus is like a revolving door. If you don’t learn how to go up the down staircase without guilt, you’ll never go up and down in bed without looking like a fool.

My words₁₋₂ should feel like a burst of semen entering your anus (ego). My words₁₋₂ should penetrate the deepest, darkest hole in you because no wo/man literally has a hole in his or her head, but everyone has a hole intended as an exit, not an entrance. And it’s through that exit that I’m going to figuratively penetrate you with my ideas.

At the moment, I’m only figuratively massaging your hole with lubricant. I’m only relaxing you before I slip slowly, gently and deeply into the darkest, most private part of you.

This dark hole is where self-humiliation is figuratively located. This is the part of your body that we all shun showing the world₂. Because of this hole, there are doors on bathroom stalls. Because of this hole, there are jokes about what happens when you find yourself with your head up your ass. And because of this hole, God Had to create queens to explain to all those who behave like gods how and why they were made in the image of The King.

This is the way I’m taking to get through to you. This is the way to the way₁₋₂ (Taoism). This is the paradoxical direction you need to cum with me to discover the good and the divine, and the reason why both are so personal.

My ideas are like semen that I’ll be giving to you in a river of words₁₋₂ that have multiple meanings. Such intimacy is rare in a writer who reveals himself on the written page.

You should already feel an urge to embrace and thank me for the life-giving force you're about to receive... You should want to kiss me passionately... An encounter such as this you've never been offered before, even if you're a queen who knows what this sensation literally feels like. What we're going to do together in our intellectual embrace could be like what you have the potential to do with God. So, get ready to pray. Here it comes!...

If you don't think that God Knows what you look like at this end of you, I've got news for you. He Made you in His Image. He Knows perfectly well how He Created, you, and why.

You'll just have to see what self-intimacy means to you by the time you close this book. It's all a question of how curious you are to discover more about yourself in the hopes of getting to know more about the God they taught you about in your tradition as you trudged up the mountain of faith their way.

It's all a question of how closed anus you are because everyone knows that you'd never admit to being closed-minded. So, let's see how tight an ass you have when explored only with your imagination, or whether you have the ability to appreciate new information coming to you in a way you never before conceived of learning.

More About God

The indigenist plain was created for men to account for their existence separate from nature. They worshipped handmade idols, not realizing that it was their curiosity about their innate abilities that they projected onto that which they created. This was a mystery they had trouble expressing. We have imprints of hands on cave walls that express our indigenist ancestors' awe at their creativity. We have totem poles to express their priorities. We have pyramids to describe faith in a way that mirrors their sense of power over death and their perspective on life everlasting. But we have few remnants of what women thought about themselves in those days.

The Hindus amassed the pantheon of gods through their theory of reincarnation. They saw the highest mountain in the world, Mt. Everest, as a symbol of ascension of a mountain of faith that made it possible over many lifetimes for wo/men to finally relinquish her/his container entirely to exist as one with pure spirit: Brahma.

Think of this Hindu concept of millions of manifestations of God as emanating out from wo/man's navel. Later, I'll explain why. Think of this equation as looking like this: $1 + 1 + 1 \dots = 1 + 1 + 1 \dots$

Then, in ancient Egypt, Moses came up with an allegory to describe One God Who Created all human beings in His Image. That allegory described desire (serpent) colluding with feelings (Eve) to the detriment of one's ability to think (Adam). This created a conflict between wo/man and God that was expressed as two trees in a garden, one a tree of knowledge (male) and the other, a tree of life (female). Of course, we now know that both men and women are knowledgeable, and both are needed to create life.

If Adam, Eve, serpent, fruits and God are really aspects of the self externalized in story form, then we must look at the main metaphor of Moses as the introduction to an

allegory that's far more complex than the Jews have been able to deconstruct on their own.

Think of the Jewish concept of God as emanating from God's Head. I'll explain why later. But this is why the Jews have always been called: the people of the book. Think of this as an equation that looks like this: $1 = \text{One}$

The next path up the mountain of faith came from the Buddha. He rejected the gods leading up to Brahma as though to a higher plain of reality. The Buddha chose to climb the hills and dales of faith in himself rather than with faith in Brahma. The Buddha was the first atheist. Although he believed in the Hindu theory of reincarnation, he saw the end of reincarnation as Nirvana, pure faith in his own spirit.

Think of the Buddha's theory as emanating out of the genitals, the seat of desire, which is located below the navel. I'll explain why later. Think of this equation as looking like this: $I = 1$

Taoism came next. There are 16 gods in Taoism. I suppose that's some sort of intellectual compromise between the millions of gods of Hinduism and the absence of God in Buddhism. But what was accomplished by this path up the mountain of faith was: paradox, the idea that yin₁ (subjectivity) and yang₂ (objectivity) create an inner world₁ and an outer world₂, both paramount to a complete understanding of life. Taoism produced paradox, an essential element of reality that must be accounted for.

Subjectivity (0) and objectivity (1) produce oneness. Think of Taoism as emanating out of the anus, the organ that's an exit from the inner world₁, but which may also be used as an entrance into it. I'll explain why later. Here is an equation to describe this: $0 + 1 = 1$

In Israel, Christianity was then created by one man: Jesus, Who Christians believe Is God in the flesh. By combining the manifestations of God on Earth through His Father's Intentions (The Holy Spirit), these three avatars, or

aspects of God, account for the Christian appreciation of God.

Think of the Christian concept of God as emanating from God's Heart where that which is rational need not be logical. I'll explain why later. Think of this equation as looking like this: $1 + 1 + 1 = 1$

Lastly, Muhmmad combined Judaism and Christianity to produce Islam, a concept that emanates from God's Soul, rather than His Head or Heart.

Think of the Islamic aspect of yourself, as represented by your conscience which is located at your breastplate. This is where your conscience weighs your thoughts (head) against your feelings (heart) to determine what you should do. When your conscience is pleasing to you and God, you become soulful. Think of this as an equation that looks like this: $1 = 1$

Because I've already completed my exploration of all these other ways, this book is my final exploration of the way up and across the tabletop mountain of faith that acknowledges paradox. Taoism is the way¹⁻² that figuratively goes in from the exit from within (anus) and comes out of the mouth. This is the way that explains the need for subjectivity and objectivity. This is the way that explains why it's sometimes difficult to distinguish what's coming out of one end of a person or the other...

Mud

The four elements of reality are universally acknowledged as: **earth, water, wind** and **fire**. It doesn't matter whether you're an indigenist, Muslim or a believer whose faith is chronologically located in between. You're going to have to account for reality subjectively using these four elements.

Judaism accounts for the secret behind **earth**. Moses said that God Created man out of clay. This is the world of thought. Each thought is like a grain of sand. Each hypothesis is like a boulder. Each theory is like a hill. And the faith in God that was created by ascending the mountain of faith from your head produced the first belief system devoted only to One God.

Christianity accounts for the secret behind **water**. Jesus Told His first Disciples, who were Jewish fishermen from the Sea of Galilee, to follow Him. They knew all about the underwater world of fish. But He Promised to teach them how to fish for men.

In essence, Jesus Showed these Jewish fishermen how to come out of their head into their heart. He Told them that the only way to His Father was through Him.

In other words, wo/man must learn to forgive and love. Knowledge and the mere pittance of wisdom that comes from knowledge of the world₂ around us isn't enough without forgiveness and love, which must be accessed from our heart.

Islam accounts for the mystery of **air**. The Prophet Muhammad said that thoughts (grounding) and water (feelings) weren't by themselves enough. To know God, wo/man must come from a third place in inner space. That place is the soul (spirit). When a wo/man can weigh her/his thoughts against her/his feelings, s/he can turn a conscience into a soul. This assures that we act in righteous ways toward everyone, as well as with ourself. Only then can we redeem ourself of our evil inclinations and mistaken intentions.

But the Hindus describe wo/man as a lotus that grows out of the bottom of a lake and rises up through the water to blossom in the air. This is the world of **mud**. This is the combination of earth (thoughts) and water (feelings) that nurtures every one of us, so we have something our roots can figuratively dig down into to support us on our quest.

The ancient Christians described themselves as Christ₁₋₂'s Fish. But modern wo/man is no longer like a fish. No fish can live in the muddied waters we find ourselves in today. To be a wo/man in the modern sense of a citizen of the world₂, you must see yourself more like a salamander. You must figuratively breathe through the filter (skin) you were given between your two worlds₁₋₂, the world₁ within you and the world₂ we have to learn to share with everyone else.

You're figuratively in an evolutionary process in which your spirit changes, not your body. You're your own missing link.

You're making your way out of the mud onto the land. You're becoming human in the warm-blooded sense of the word₁₋₂.

But if you don't observe this subjective phenomenon as it's happening, you won't be able to talk about it. You'll insist that the evolution of the species has nothing to do with you personally.

You won't believe that your spiritual evolution is real. You'll find it difficult to change your mind with new knowledge that contradicts what you were told before. You won't be able to transform your heart with new, more hopeful feelings. Your heart will become hard and unwilling to listen. And then you won't be able to transcend your very being to become someone greater than you were when you were born.

Some die a spiritual infant or toddler. They never figuratively grow up, even though their body has reached its greatest height.

Some insist that their name for God is the only legitimate name for Him. And they insist that they can use any means at their disposal to achieve the dogma of their faith.

But that's not the sort of conclusion someone with a good conscience should come to. And in an attempt to insist that your way is the only right way, you won't want to cause other people pain and suffering. Who doesn't know that what you send around will come back around?

There are so many immature people who figuratively look up at the sky above with innocent eyes asking "their" God why He Is so mean to someone as close to perfect as little ol' them... What they're really asking about is the mystery of **fire**.

God₁

I've described to you the concept of God from an historical perspective. Now I'll describe to you the concept of the God₁ within and how it slowly developed in human consciousness from an external to an internal concept.

Before the Babylonian Exile (597 BCE), the ancient Jews believed that their ancestors, the Israelites, had literally taken God from ancient Egypt to Israel in the Tabernacle about a thousand years prior. Once in Israel, those ancient Israelites whose parents and grandparents had left Egypt, built the Temple in Jerusalem (957 BCE) where they thought they were going to house God permanently.

It was only during the Babylonian Exile that the ancient Jews, who'd been taken in chains out of Israel to Babylonia, discovered that they could still pray to God, even though they were in Baghdad, more than 500 miles away from the Temple in Jerusalem that had been destroyed by their captors.

All the weeping at the waters of Babylon was about whether God Had Been Evicted from the Temple and, and if so, what might have happened to Him. In questioning their own belief system, the ancient Jews realized that God Could Be in two external places at once. He Wasn't only in or around the ruins of the Temple in Jerusalem. He Was everywhere on Earth. He Was universal.

Seventy years later (539 BCE), when the Persians (Iranians) conquered the Babylonians (Iraqis), Cyrus the Great of Persia freed the ancient Jews and allowed them to return to Israel. But because the new generation of Jews in Babylon believed it was just as possible to pray to God there as in Israel, the Jews went back to Israel in waves. They were called Zionists (returnees). The ancient waves of returnees to Israel inspired the small wave of Zionism of the 19th Century and then the 20th Century tsunami of Jews that crashed on our Mediterranean shores after the Second World War.

The discovery that God Was everywhere didn't receive much attention from non-Jews 2,500 years ago. But it was the harbinger of an even greater discovery, 500 years later, by Jesus that God Was within us as well as around us.

Until Jesus Described His Relationship with God, I don't think the concept of the God₁ within was fully concretized in the mind of the Jews of His Time. I believe Jesus Recognized that God (The Father) was an intellectual concept brought to the ancient Israelites by Moses. But Torah didn't fully account for God's Feelings, other than the fact that He Said He Was a jealous God. [Exodus 20] The intellectual concept of a Father didn't account for the emotional concept of a Father Who Actually Cared for His Creation.

Through Torah, the Jews had held to the concept of one external God for more than 1,500 years. But with the symbolism that Jesus revealed the night before He Was crucified, [the literal consumption of His Body (container) and Blood (contents) through the Eucharist], God became internalized. The consumption of God (Jesus) like food made it possible to believe that He Was in them as well as around them.

Moses had attempted this solution in his day at the incident of the Golden Calf. He came down from Mt. Sinai only to discover the Israelites had forged a calf out of their gold and were praying to the idol they had created.

To teach them the depth of their sin, Moses had them melt down the Golden Calf and eat the gold they'd used to create it. [Exodus 32] That was intended as an exercise in internalizing the brilliance, value, malleability and beauty of God. It didn't work. Jews have only been accused of having an insatiable lust for money (gold) ever since.

Although the lust for gold isn't limited to Jews, early Christians tried to blame the Jews for their greed, while lauding themselves for their ability to internalize God consciousness. That was neither fair nor accurate.

Melding our head with our heart; The Father with The Son; the God of the Jews with the God of the Christians; and the hunger for both God and money – has taken millennia in the Western world₂. But some people still insist that the love of money is the root of all evil, while others insist that without money, you'll never root out evil.

This paradox has now revealed that we each have two worlds₁₋₂, a world₁ within made up of thoughts and feelings, as well as a world₂ around us made up of objective facts. But this struggle isn't yet complete. There are still people who don't understand how the yearning for God₁ from within is related to their yearning for God₂'s Blessings throughout.

If Islam hadn't come around 700 years after Jesus to present a third Western view of God₁₋₂, from His₁₋₂ Soul, we probably wouldn't have the confusion we have today in the modern world₂. We'd be thoughtful and heartfelt, even if nobody were soulful.

Today, we live in a Judeo-Christian culture in America where everyone agrees that God₁₋₂ Is both within us and around us. We agree that we need a sound head and a good heart. But Muslims believe the same about God₁₋₂, regardless of where they live. So what's the problem?

The idea of One God₁₋₂ is no longer a new concept. And the idea that God₁₋₂ Has thoughts (head), feelings (heart) and beliefs (soul), just as we do, is no longer new, either.

But because we take these ideas for granted having been enculturated to them slowly over the course of millennia, we don't realize that our ancestors didn't. Just like the idea of a round world₂, the idea of two worlds₁₋₂ took time to evolve in the spiritual operating system of wo/man.

What's new and on the cutting edge of modern faith is that each of us is responsible to God₁₋₂ in the way we treat ourself as well as in the way we treat all others.

This is the cause for the culture wars. Republicans wish to hold to a literal interpretation of Hebrew Scripture, while Democrats wish to take Torah **figuratively** as a work of art

and **literally** as an historical description of early wo/man's Western belief systems.

The issues of marriage equality and abortion are the two prominent features of the culture war of the modern era. The idea that a man could love another man is difficult for some people to accept. And the idea that a woman could be in charge of her own body is an equally challenging concept for some to tolerate.

Now that we're dealing with a pandemic in which many rightwing Christians and orthodox Jews refuse to wear a mask, maintain social distancing and get vaccinated – in addition to millions of Americans who've been lied to about the outcome of the 2020 Presidential election – the tension created by believing in a universal God¹⁻² Who Lives in both our worlds¹⁻² (within us and around us) has reached what I see as a climax.

Either we're going to accept science as a profound gift to us from God², and religion as an evolving gift from Him¹ as well, or we're going to fight White against Black; Christian against Jew; Republican against Democrat; and straight against gay – while global warming and future pandemics threaten civilization as we've come to know it.

The Republicans are eventually going to lose the culture battles because the war against literal interpretations of Hebrew Scripture were already tested in the Civil War of the 19th Century. We abolished the right for man to own slaves, which is clearly condoned in Leviticus. ¹

¹ “Your male and female slaves are to come from the nations around you; from them you may buy slaves. You may also buy some of the temporary residents living among you and members of their clans born in your country, and they will become your property. You can bequeath them to your children as inherited property and can make them slaves for life, but you must not rule over your fellow Israelites ruthlessly.” [Leviticus 25:44-4]

What's all of this got to do with paradox, you might ask?

People project their inner world₁ issues (syndromes) onto the world₂ we share (problems) if they can't solve those paradoxical problems any other way. Problems in the external world₂ force people to rethink what they previously thought about their inner world₁. This is how most people in the past used their outer world₂ to get an appreciation of the magnificence and divinity of their creation.

Since the invention of psychology, we have the tools we need to explore the world₂'s scriptures in conjunction with our inner world₁ awakening without projection. We can use metaphors, symbols, similes and the allegories constructed upon them to make sense of ourself without killing one another.

We're all able to acknowledge that there is only One God₁₋₂, Who Has an unspoken agenda for us to learn about how we were created in His₁₋₂ Image(s).

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47.	156	me ⁶⁴	212		
me ⁴⁷	159	65.	213	us ¹⁻⁸¹	259
48.	160	me ⁶⁵	215		
me ⁴⁸	161	66.	216		
49.	162	me ⁶⁶	218		
me ⁴⁹	164	67.	219		
50.	165	me ⁶⁷	221		
me ⁵⁰	166	68.	222		
51.	167	me ⁶⁸	222		
me ⁵¹	168	69.	223		
52.	168	me ⁶⁹	225		
me ⁵²	171	70.	226		
53.	173	me ⁷⁰	227		
me ⁵³	175	71.	229		
54.	176	me ⁷¹	230		
me ⁵⁴	180	72.	231		
55.	181	me ⁷²	232		
me ⁵⁵	184	73.	233		

With grateful appreciation to
Stephen Mitchell for his book:
Tao Te Ching A New English Version.

Tao Te Ching means: **the way**. It's divided into 81 brief utterances. It's traditionally credited to the 6th Century BCE (possibly 4th Century BCE) sage Lao-Tzu. I'm not quoting all of the Tao, only those aspects of his 81 utterances that are meaningful to me in making my point about the way₁₋₂ and how it relates to the five other ways up the mountain of faith.

1.

The Tao that can be told is not the eternal Tao.
The Name₂ that can be named is not the eternal Name₁₋₂.

Before you were born, you had only one world₁. Your mother was like a thick shell that kept you separated from our other world₂. That other (external) world₂ was no more than a dream. But after you were born you found yourself in two worlds₁₋₂.

We all have a world₁ within us and a world₂ around us. The Creator₁₋₂ of the world₁ within us is called: God₁. The Creator_{1,2} of the world₂ around us Goes by many names. If you can't use your eyes to see the difference between God₁ and God₂, then that difference must be explained to you. So, open your ears:

For those who aren't blind, you can see that there is one eternal God₁ within and many appearances of God₂ throughout. And it's your job to unite them to the best of your ability over your lifetime.

If you don't believe me, that's fine. I have nothing against suspicious people who don't trust what I say. My gripe is with people who don't ask questions; people who tell me I'm wrong while having no idea what's right; and those who are rude and interrupt me.

Fortunately, in print, you can't interrupt me. Here, all your bad habits are your own to discover or continue to ignore. Here on the written page, you can either listen to me or you can shut this book and move on.

The search for God₁₋₂ is a moral quest. It's a journey you can perceive more easily from high up on the mountain of faith than from the plain of the indigenists in our past or from the hills of your own youth as you made your way up the path given to you by your country, kin and culture.

The search for God₁₋₂ is something you can explore, or you can reject it as a fantasy. But, if you persevere, the search for God₁₋₂ will be rewarded with knowledge about yourself that I think you may be proud of by the time you reach your deathbed.

Human beings began on the indigenist plain without any paths. They created paths that went in every direction but up. When they fought with their neighbors, the loser naturally assumed that the god of the winner was more powerful than his own god. And so those paths were consolidated on the great plain of external beliefs until our ancestors had learned all there was to know about the self-made paths that projected the forces within them out onto the four elements: earth, water, wind and fire.

But nowadays, because most people take only one path up to the summit of faith, they assume that the other paths are wrong, inadequate or too dangerous to contemplate.

Nothing could be further from the truth. The more you can ascend the mountain of faith in a spiral pattern, intersecting with all the other paths on your way to the summit, the greater your outlook from every vantage point will be. The more you'll then understand the contradictory, panoramic views from the various sides of the mountain. The more paradox will serve rather than confound you.

Free from desire,
you realize the mystery.
Caught in desire,
you see only the manifestations.

The essence of the allegory of the creation story in Torah is that you're a tree of knowledge planted in a garden. And when **it** (your desires) conspires with **her** (your feelings), **he** (your conscious mind) gets in trouble with **him** (your conscience).

The idea that God₁₋₂ Literally Created man whole in a garden and Breathed life into him is an unverified belief based on a dogmatic insistence on what God₁₋₂ Said in Torah. It makes much more sense that this is an allegory of how wo/man evolved from moral forces that were united over time.

And the idea that God₁₋₂ Then Created the first woman out of a bone from the first man is utterly absurd.

But the idea that there was a talking serpent in a tree that conversed with her, tempting her to do something that was forbidden by God₁₋₂ is truly ridiculous. You'd have to be religiously lobotomized by your institution of faith to fall for such nonsense. This is as an allegory for psychological forces at play.

And yet, many people in all three of the Abrahamic faiths believe the dogma that comes out of their leaders rather than the food-for-thought that went into them. They can't internalize the Hebrew, creation story. They can't envision it as a description of inner forces [desires (penis); feelings (heart) and thoughts (head)] all interacting with one another in psychologically meaningful ways that will help people ascend the mountain of faith until their faith in themselves and others spills over into faith in The God₁₋₂ Who Created us all.

As the result of the moral challenges inherent in this allegory, your own understanding of the intentions of the

God₁ within and the God₂ around you becomes one of the great mysteries of your life, similar and yet so different from the mysteries of everyone else. This mystery will lead you to change your mind many times over the course of your lifetime, as well as transform your heart and transcend your conscience until you've become enlightened to the soulful meaning of your unique being.

What's more, your desire for external gratifications will eventually become sated, and you'll begin to experience the desire for internal gratifications. This internalization of desire is a spiritual self-penetration that none of the religions of the world₂ wants to discuss. They think it's nasty because it figuratively deals with penises and clitorises.

Many ultra-religious people rail against masturbation and sodomy, instead. They can't envision the idea of internalizing the voice of their serpent or worm to unite the psychological voices of their penis (clitoris), heart and head.

Many are stuck with a head and heart that only appear unified. Inside, they're playing the blame game. It's not a finger they've got pointed at others in their mind. It's their penis (desires) that's pointed up and out at the world₂. But it's never pointed in at themselves.

Self-sodomy is not only a physical near impossibility. It's seen as the ultimate self-humiliation and source of ridicule.

But screwing yourself **literally** and screwing yourself over **figuratively** are vastly different actions. Most people treat themselves horribly in many shameful ways, regardless how sacrosanct they treat their anus with pillows, soft toilet paper and warm baths.

Desire for **external** gratification is one manifestation of life. Desire for **internal** gratification is the other. But when you can seek both simultaneously, you can call yourself a Taoist. You're well on your way₁₋₂.

Yet, mystery and manifestations
arise from The Same Source₁₋₂.
This Source₁₋₂ is called darkness.
Darkness₁ with darkness₂
is the way₁₋₂ to understanding.

Outside you, there is darkness₂ for many hours every day. And that darkness₂ fluctuates depending on where you are and the season of the year.

But when you close your eyes, you see darkness₁ 24/7. The reason for this is because darkness corresponds to guilt.

There's one level of guilt about the way you treat others. But there's another level of guilt about the way you treat yourself. As you learn to behave in morally more appropriate ways to your nature and sense of authenticity, you discover that you're capable of envisioning God₁₋₂'s participation in your life. You feel enlightened.

You cease to become like a lotus, a flowering plant that emerges out of the mud into thin air. You become like a salamander. You figuratively crawl out of the mud onto dry land where you're surrounded by air (spirit). You evolve spiritually. And from there, it's a hop, step and a jump to becoming like a warm-blooded mammal with a navel, even if you're just behaving like a rat or pig in someone else's eyes.

Now that you're able to separate the darkness₁ from the darkness₂, the guilt in how you treat yourself from the guilt in how you treat others – you're ready to learn a little bit about me.

me¹

When I became a ballet dancer, I was 16 years old. Nobody took me under his wing to teach me the art of ballet or to describe to me the art of coming to know myself as a spiritually evolving human being through the discipline of my body and the art of movement.

Consequently, I wore a dancer's belt incorrectly. And for at least two years, nobody had the nerve to scrutinize my crotch to tell me what I was doing wrong. A dancer's belt is like a jock strap, but it lifts the penis and testicles so that a male dancer can fully cross his legs at the top of his thighs without hurting himself. I wore my dancer's belt with my penis tucked down into my scrotum so that my testicles were pushed sideways, not upwards.

It wasn't until I was employed as a professional dancer in a modern ballet company in Israel that one of the dancers said something to me, and I corrected the positioning of my genitals in my dancer's belt.

I'm bringing this topic up now because the first utterance of the Tao describes the experience of only seeing manifestations of your desires around you.

This is a projection of the desire to know and love yourself. This is a projection you can break through, to breach a wall that secretly separates you from yourself.

I was ashamed of my penis when I was a teenager because I was ashamed of the fact that I was physically attracted to men, rather than women. I was still a virgin, but I didn't want anyone to know what I so desired but was afraid to seek out.

And because of my shame in wanting to make love to men, I was embarrassed just by having a penis that delivered that soupy concoction produced in my testicles. I wanted to hide my penis and testicles, not expose them. I wanted my crotch to look smooth like a woman's. I didn't want to reveal my secret source of power: desire. I wanted to hide it.

And yet, I wanted to use my body to express to the world² the great ecstasy I had in being alive. I wanted to express the ecstasy I anticipated in being penetrated by men and filled with their life-affirming juices.

This was a paradox. How can you use a tool that you're ashamed of even taking out of your toolbox and admit holding in your own hand? How can you hope to excel at

expressing something meaningful if you don't know what's stopping you from expressing yourself to yourself before you attempt to express yourself to others?

2.

When people see some things as beautiful,
other things become ugly.

When people see some things as good,
other things become bad.

According to Roman Catholic theology, the seven deadly sins are the seven feelings and behaviors that inspire people to do bad things. They're typically ordered as:

1. Pride
2. Greed
3. Lust
4. Envy
5. Gluttony
6. Wrath
7. Sloth.

But when you're (1) **proud** of yourself, you have the pride you need to bestow pride on others. When you're not ashamed of your penis, but proud of it, you don't want to hide it. You want to reveal it figuratively through the manifestation of your desires by making a lasting impression on the world².

Those who want to **expose** their penis, not **reveal** it, are perverts. They're secretly embarrassed about having a penis. And so they shock others by baring their penis in order to indirectly get glee at the revelation of having been given a penis. But the way they achieve their revelation is through shocking other people with what's between their legs, not sharing the delight of what they can do with it.

When you're (2) **greedy** to know and love yourself, you have the head and heart needed to bestow wisdom and love on everyone.

But most people have their greed pointed out at the outer world₂, not in at their inner world₁. And so, they become hoarders who are possessive. They want to be surrounded by more and more stuff, without showing any conscious interest in internalizing the virtues they've projected onto their things.

When you (3) **lust** for yourself, you break the projection of your lust for others. You choose monogamy like a well where you know your thirst will always be quenched.

But most people are on the hunt for satisfaction by carving notches on their bedpost. It isn't until they sicken with disgust at their own promiscuous behaviors that they realize that they want to internalize their lust for the company of one, special person: themselves, and, maybe, one other.

When you (4) **envy** the treasure within you, you reveal the secret to being you to yourself. But we all do that very slowly over the course of a lifetime to savor every bit of ourself.

Most people only envy the collection of people, experiences and power others have amassed. They only see people's external wealth. They don't see people as an iced donut with a hole or a cupcake with a creamy, luscious center. They don't see themselves as smothered in a substance that a few identify as wisdom, others call love; and some refer to as soulfulness.

Those who fill themselves with massive amounts of forbidden fruit rather than food-for-thought become obese outside, while they remain thin as a rail inside. Such is the explanation of (5) **gluttony** as seen from within.

It's only when you're crazy enough to wonder whether there's something similar behind all human beings, regardless of who or what they desire that you begin to see

yourself as a meaning making machine. But that's a subjective description of yourself that requires independent opinions. And most people figuratively pick up their opinions at a dollar store where quantity supersedes quality.

The rage and (6) **wrath** of every infant that's experienced his mother's contractions knows rejection from paradise. This is what the newborn is crying about. But the big babies are always shaking their fist at the heaven's above in having been borne into this world₂ and having to leave the world₁ within their mother behind.

You were mistaken in thinking you were in paradise when still in your mother's womb. You were given two worlds₁₋₂, not one. The challenge in becoming an evolved human being requires balancing your two worlds₁₋₂, not substituting your inner world₁ with the world₂ we share in order to close an eye to the meaning of life.

No one knows the (7) **sloth** I know. If I can solve a "syndrome" in my world₁ within, I can thereby avoid facing a "problem" in the world₂ we share. Then I don't have to lift a finger, especially my poor middle finger that's so, so tired.

I love sloth in the external world₂, even though I've been mystified by dance and have danced passionately all my life. The exercise I still get from dancing five days a week in my garage hardly makes me look like a slothful person. I'm fit and trim. I'm lean and muscular. And I'm disciplined and healthy enough to do all the chores put before me in the external world₂. But that discipline and good health gives me more time to be with myself in my world₁ within and to write about what I've learned about being me.

I've been through all seven of these Catholic "sins" from the outside in. I know how they're manifested in both worlds₁₋₂. And so, if I can avoid an external problem by solving it within me, I'll do so. I have no interest in starting fights with other people; breaking up fights; or keeping people from fighting one another. That's work on a whole other level of life.

Now, you may think my sloth is a curse, not a blessing. You may think my disengagement with the world₂ in favor of my other world₁ is morally disreputable. And if you do, I suggest you put that paradox on the back burner while we explore the way₁₋₂ together. Perhaps you'll bring that pot to the front burner by the end of this book and stir it differently then, then you do now.

So, yes, some things are beautiful, and some are ugly. Some things are good, and some are bad. But if you don't look at your two worlds₁₋₂ like coins that were flipped at birth, you won't understand why things come up heads₁ for some and tails₂ for others. And then you'll think that life is constructed upon chance. And you'll gamble with your destiny to the detriment of your fate.

Being and non-being create each other.

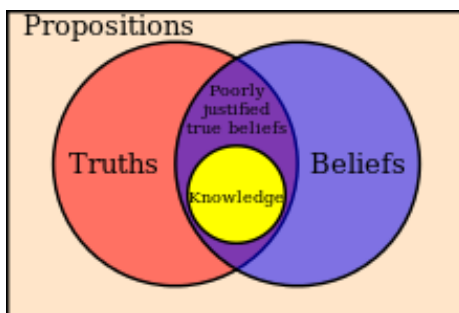
Difficult and easy support each other.

Long and short define each other.

High and low depend on each other.

Before and after, follow each other.

Plato spoke about forms. He spoke about ideals₁. He claimed that there must be an ideal cup₁ from which we can recognize all cups₂.



The Tree of Knowledge in the Hebrew creation story is located in a garden described above as a yellow circle: knowledge. Dogma is describe above in purple (poorly justified truths mixed with hastily concluded beliefs). Dogma is a combination of truth and belief that surround knowledge although dogma is very thin in some places and very thick at others.

Science is described above in blue. This is the external world₂ based on undeniable beliefs constructed on principles that are always verifiable scientifically. The more we can depend on our scientific beliefs, the more comfortably and dependably we can rely on the technology that runs the modern world₂ we've come to depend on.

But science makes some of us sad (blue). Although we need science to control our external world₂, deep down inside, we know that we'll all have to leave this external world₂ someday. Material comforts are useful, but they're not sufficient to give life all its meaningfulness.

Truth is described above in red. Red is the color of rage. Red is the color of how we all felt when we had to leave our mother's womb where we were content to live in our own little world₁, before we were forced out into the world₂ we live in today.

The world₁ of truth lies within us. The world₁ of truth (red) intersects with knowledge (yellow) and belief (blue). The world₁ of truth even creates dogma in some places (purple) when we mix it with poorly concluded beliefs that aren't verifiable.

Therefore, we have a world₂ of beliefs that are objective and based on facts and a world₁ of truths that are subjective and based on faith. The intersection of the two creates knowledge surrounded by dogma.

God₁ lies in the realm of truth (red). God₂ lies in the realm of belief (blue). The realm of truth (red) is explored through spirituality. The realm of belief (blue) is explored through science. Religion applies truth, belief and dogma

(purple) out of knowledge. But to know God₁₋₂, personally, you must reconcile truth with science without becoming dogmatic.

Each of the paths up the mountain of faith is constructed upon truths and beliefs that surround knowledge. But each of the faiths also produces dogma. When you understand this about all five faiths and the philosophy of Buddhism, you arrive back at the yellow circle of pure knowledge that paradoxically exists both at the summit and at the center of reality. This is why you'll die knowledgeable, even if you won't have answers to all your questions by the time you leave here.

What makes a cup a cup₂ is that it's located in the blue circle. What makes a cup a cup₁ is that it's located in the red circle.

Therefore, what may be difficult to grasp in one of your worlds₁₋₂ may be easy to hold in the other. What's long in one world could be short in the other. And what came before in one world may come long after in the other.

The quest you're on is like a handful of coins that have been tossed, some lying before you head₁'s up and others tail₂'s up. And it's up to you to come to know both sides of all the coins before you die.

For each of us that journey is different. And each of us will have to find our way under the glass, tabletop on which these coins were tossed to perceive the other side of each coin. That takes the humility to bend over somewhat to look for the mystery on the other side of your own truths and beliefs. (All your dogmas are no more than coins that happen to have landed on their edge.)

Therefore
The Master₁₋₂ Acts Without Doing anything
And Teaches Without Saying anything.

For some, The Master₁ Lies within. For others, He₂ Is without. For some, a Teacher₁ is needed in the internal world₁. For others, a Teacher₂ is needed in the external world₂.

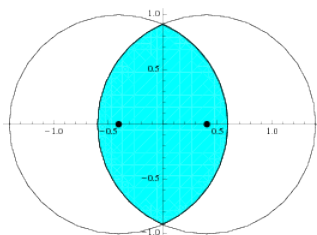
The ways on the indigenist plain go in every direction except up or down. There's no agreed upon moral direction toward good (up) or evil (down) on a two-dimensional surface.

It's only when you're working in 3D that morality can be described using levels of moral knowledge one atop the other. This produces priorities. The indigenists of the Northwest used totem poles to describe this phenomenon. They couldn't yet put it into words.

All the ways up to the summit are paradoxical. Therefore, all of the faiths that believe in God₁₋₂ and the philosophy of Buddhism that doesn't believe in Him₁₋₂ are dogmatic. They go up, down, left and right. But in doing so, they exclude some other panoramas from the mountain in order to be more inclusive of themselves.

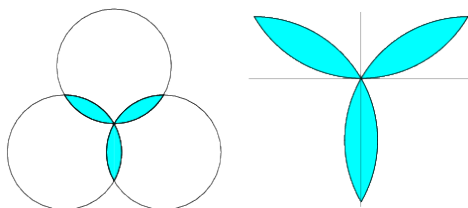
It's up to modern men and women to assess the outcomes of these moral movements to guide humanity to the summit using truth, belief and knowledge, without dogma. This will produce changes in our priorities that will make life more meaningful to us all.

The intersection of your two worlds₁₋₂ should ideally look like this:



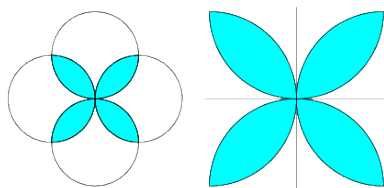
This is a description of truth and belief that create self-knowledge that allows you to merge both your worlds₁₋₂ in places.

The intersection of the three Abrahamic faiths should ideally look like this:



This is a description of three sets of truths and beliefs that produce metaphors (Judaism), symbols (Christianity) and similes (Islam) that would make it possible for the West to create peace between these three faiths.

And the intersection between the four world₂ faiths that believe in God₁₋₂ should ideally look like this:



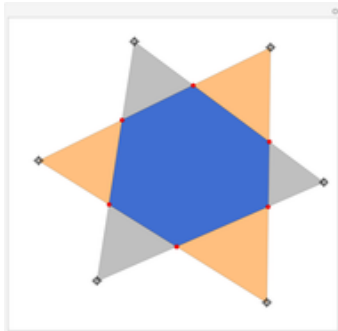
This is what the inclusion of Hinduism in with the Western faiths would look like.

The way₁₋₂ (Taoism) is the way of paradox. Only this way can explain something about all the other ways that none of the other ways can explain about themselves or one another.

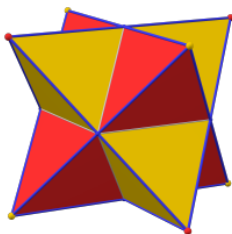
Now, that doesn't mean that the way₁₋₂ is better than the other ways. It only accentuates the needs for all the ways to find a way to exist without fighting one another.

The three ways of the West (Judaism/Christianity/Islam) and the three ways of the East (Hinduism,

Buddhism/Taoism) create two intersecting triangles. The blue section below represents peace on earth from a theoretical perspective.



But this world₂ is 3D. Without a 3D view of life from a mountain that's secured onto a two-dimensional plane, there'd be no 360-degree view of life or any opportunity to reach your destiny, not succumb to your fate.



This figure above is what the intersection of two pyramids would look like. The two-dimensional plane of indigenism must be imagined as surrounding it.

me²

When I was 24, I attempted suicide. When I was 28, I tried again. The first time, I realized I'd lost my mind. The second time, I realized I couldn't find it without the help of other people. I couldn't manage **me** by myself. No wo/man is an island. Every human being is land (thoughts), surrounded by water (feelings) and air (beliefs). And that's a paradox.

Now you might think that losing my mind was a great tragedy. And it was. But it was also a great blessing. And that was yet another paradox I couldn't explain. That was a totem pole I couldn't carve. It was a relationship to reality I needed metaphor, symbols and similes to ascertain.

The parents of the children who were murdered at Sandy Hook all thought that losing their child was a great tragedy. And I felt the same way when I realized I'd lost my mind. A mind, like a child, is a terrible thing to lose.

But there are people who deny that anything happened at Sandy Hook. They insist it was a conspiracy. They've lost a part of their mind in a valiant attempt to maintain their sanity in the face of a mother having given birth to a child in Newtown, CN who was so psychologically sick and figuratively deformed by deprivation that he not only killed his mother. He then went to an elementary school to kill as many children and adults as he could.

I understand that great a need to deny reality and the facts that support it. When the events in the external world₂ have been created by people who are that cruel, some people may have to balance their inner world₁ in some form or fashion with denial of the facts. Denial of some aspects of reality is one way to deal with cruelty that comes so close to home that it becomes too great to fathom.

The part of my mind that I lost created a unique blend of denials that served my particular struggle with the cruelty of life. I had no difficulty admitting the truth about losses in life. The part of my mind that I lost was my ability to **care** about my losses. You might say that the part of my mind that I lost was my heart. I lost the ability to feel, not to think.

And because I was still capable of thinking clearly, I didn't know what I was missing. And because I still had a strong sense of desire for many things, especially through my addictions, my ability to think and desire seemed quite satisfactory, if you'd have asked me then. I didn't miss my feelings in the least. Perhaps I'd never had them. But a head

and a penis without a heart is a recipe for a moral disaster of incredible proportions.

If you should question your inability to feel at those moments when others are deep in mourning, you'll discover truths (red circle) about yourself that don't comport with your beliefs (blue circle). You'll discover that you, too, are a hypocrite.

3.

The Master₁₋₂ Leads by emptying people's minds
and Filling their cores,
by Weakening their ambition
and Toughening their resolve.
He₁₋₂ Helps people Lose everything they know,
everything they desire,
and Creates confusion
in those who think that they know.

People are entranced by the external world₂. They don't want to have to be alone or do their spiritual "**werk**" all by themselves. ² They aren't always comfortable in their own company.

The degree of intimacy needed to share yourself with others can be unnerving. Therefore, The Master₁₋₂ Must Motivate you to seek some answers privately because these answers have been tailormade for you.

This accounts for the seemingly needless pain and suffering we witness on the evening news. We all think that

² The word for "**werk**" in Hebrew is "avoda". It means both work and worship. But the gay word for psychological advancement is "**werk**", as in "Werk it, gurl!" If you want to do the job of developing your voice, you're going to have to learn to **werk** for a living. Not even hard **work** and **worship** will be enough.

if people would just do what we tell them, the whole world₂ would look a lot better...

But the truth comes in many sizes. Truth is not prêt-à-porter. It's not ready-to-wear. It must be handmade by each person personally. The truth readymade is a lie.

Now, I'm not talking about alternative facts. Facts are found in the realm of belief. Facts are based on science. Facts occur in the world₂ we share. And therefore "alternative facts" are nothing more than lies.

But in the world₁ within, the truth readymade is a lie. The truth must be handmade. The truth must be wrought with pain and suffering to become personally precious. The truth must fit perfectly for it to be comfortable and fashionable as you move through every passage of your life.

There's a great deal of dogma in the world₂ today because people can't separate the circle of truth (red) from the circle of belief (blue). Their fear lies in the ensuing self-knowledge (yellow) that they're not ready to accept.

Therefore, they create fiction instead of fact. But fiction can only survive for a very short period of time, and then people walk away from fiction shamefaced that they fell for a lie, yet again. This makes the world₂ seem even more cruel than they may have thought it was before.

Biden won the election. The fiction that the Republicans have wrought is an alternate fact. It's a lie. And the people who've accepted that lie will have to face the shame of having, once again, been duped by their leaders. That's a very difficult thing to do. That's as hard as admitting that the world₂ doesn't end at the horizon. That's as hard as conceiving that the world₂ is round even though all the circumstantial evidence looks otherwise.

There was much more dogma produced in the past when science couldn't clearly separate our two worlds₁₋₂ as well as it can today. So, there is some hope that awareness of the difference between the circles of knowledge (yellow), truth (red), belief (blue) and dogma (purple) can be taught. People

can become more aware of how their two worlds₁₋₂ intersect and affect their behavior.

Moses extended the main metaphor he created in his creation story to create the allegory of the Hebrew Testament through the autobiography he gave us (Torah) that revealed his relationship to God₁₋₂ Who Goes by the name: Y.H.V.H.₁₋₂

Jesus₁₋₂ Embellished the main metaphor of Moses Using symbolism. His₁₋₂ Story was revealed through His₁₋₂ Biography written by four writers (The Gospels) in which He₁₋₂ Compared His₁₋₂ Body to a container and His₁₋₂ Blood to Its₁₋₂ Contents. In this way, He₁₋₂ Asked to be remembered ritualistically through the Mass: the ritual that promotes symbolism.

What Jesus₁₋₂ Did was to further internalize the Jewish allegory using His₁₋₂ Own Body as His₁₋₂ Template. This is another way of stressing that He₁₋₂ Gave His₁₋₂ Life for the world₂. And this is why Christians believe that He₁₋₂ Is God₁₋₂ in the flesh.

As a Jew, I don't believe that Jesus₁₋₂ Is God₁₋₂. But as a respectful human being who tries not to be dogmatic when it comes to other people's beliefs, I don't want to describe the Christian doctrine in a way that would offend them, even though much of it is based on institutionalized dogma. (To be fair, much of all six of these paths is based on dogmas that the masses soak up without thinking.)

Therefore, I have to differentiate between the God₁₋₂ of the Hindus (Brahma₁₋₂); the Jews (Y.H.V.H.₁₋₂); the Christians (Jesus₁₋₂); and the Muslims (Allah₁₋₂) – even though there's only One God₁₋₂.

All I know for sure is that there are four names for the external God₂: Brahma, Y.H.V.H., Jesus, and Allah, chronologically speaking. But what I also know is that there's an internal God₁ within each one of us. And so long as we can talk about our two worlds₁₋₂ without killing one another, hurting one another, cheating, stealing, lying or

offending one another, I think we're making a modicum of progress despite the paradoxes created by these conclusions.

By copying The Master₁₋₂ we weaken our outer ambitions and toughen our inner resolve. We create more spiritual 21st Century citizens of the world₁₋₂ who cherish their individuality.

Sadly, this awakening can sometimes only come with outer losses that cause great suffering. Some lose their livelihood. Some lose their loved ones. And some, like me, have to deal with having lost their mind.

Practice not-doing,
and everything will fall into place.

It's hard enough to stop people from **doing** some of the things they're doing that are morally unsound in the world₂. But to ask them to practice **not**-doing instead is a way of asking them to focus more on what's happening in their world₁ within.

People may not understand that they're being asked to figuratively get out of the driver's seat in which they're consumed with watching the road up ahead; exchange places with the passenger in the front seat; and observe the road whisking by beneath their feet in that broken down *deux chevaux* they're in.

This exercise is, understandably, only something you can do for short periods of time. We all have to jump back into the driver's seat to keep our vehicle from swerving out of our lane and hitting something or someone.

But once your imagination is supple enough to imagine being in two places within, like a driver and passenger in a car, you can advance your spiritual understanding of how you operate.

me³

Once I was insane, it really didn't matter to me anymore that I couldn't feel. I was in a black and white inner world₁ where intersecting circles were quite logical. Because these concepts had no color (emotionality), I wasn't rational.

I was figuratively colorblind. I was incapable of having feelings about truths within me and beliefs I'd gathered about the world₂. I was only capable of acknowledging reality logically. I had no way to experience reality more broadly.

Insanity is a manifestation of selfishness you can't escape because the alternative requires more giving to yourself and others than you're capable of. If you approach the world₂ this way, you may see more insanity around you than you previously realized.

What we see in America today is a country in which about a third believe that the 2020 election was stolen. They see the Democrats as cruel. They call us socialists, tree huggers and schemers who are buying people's votes with gifts. But out of the Republican ranks come racists, homophobes, misogynists and religious fanatics who can't accept all of reality because their own experiences have been too cruel for them to put into words.

That said, the same is true for the Democrats when it comes to religious issues which are equally real. There is a God₁₋₂. S/He₁₋₂ Goes by four names. And S/He₁₋₂ Gave a small strip of land to the Jews called: Israel.

When a far-left Democrat has to accept that reality, s/he becomes as illogical, irrational and fanatical as a far-right Republican. Suddenly, feelings of rage, inadequacy and resistance rise up in the Democrat, too.

Like ancient Egyptians, modern wo/man has to build pyramids to their greatness to bury their leaders in; leaders they see as gods. Like Aztecs and Mayans, we fight over who will be the next human sacrifice we push into the volcano to assuage the gods. People are figuratively far more primitive than you might think.

4.

The Tao is like a well;
used but never used up.

This isn't difficult to imagine since a well is replenished over time by unseen rivers. The more you look beneath the appearances of things to the source of their creation, the more you can understand why they exist.

It's only when you can't feel your own feelings of guilt that you act in insane ways. If others blame you because your behavior is egregious, but you can't blame yourself, you're out of touch with your own guilt. And if you deny that you're treating others badly, you're out of touch with your guilt at having to be you, too.

This produces paradox. How can you be guilty externally without also being guilty internally? How will you reconcile your relationship to yourself if you're being accused of doing bad things to others?

Generally speaking, people wish to avoid guilt before others at all cost. And by that, I mean that they're willing to pretend to look innocent rather than have to admit publicly they've done anything wrong.

But until you understand that there's (1) guilt about the way you treat yourself and (2) guilt about the way you treat others, you may not be motivated to face the weight of the denial you're under.

The Republicans who advocate for "The Big Lie" (that Trump won the election) can't be convinced with facts. They're deep in denial of their guilt about how they treat themselves. Trying to make them admit that truth and face their guilt is an impossibility until they're more spiritually awakened to how they operate with God₁₋₂ as their Witness₁₋₂.

Changing your ways from within is like moving from one path up the mountain of faith to another. None of the paths are wrong. But each offers a different view down the mountain that the others don't share.

From time to time, it's helpful to take the way₁₋₂ (Taoism) to reconcile your understanding of where you are; where you're headed; and why. This path up the mountain ends with something you cover your mouth or bite your tongue about not to reveal where it came from within you.

The darkness₁ within us is a sign of our guilt. The night sky filled with stars and the phase of the moon is a darkness₂ which poetically implies our guilt, as well. God₁₋₂'s Hope Is that we'll pierce the darkness₁₋₂ with curiosity about what life can teach us about ourselves.

It is hidden but always present.
I don't know who gave birth to it.
It's older than God₁₋₂.

That which is older than God₁₋₂ refers to that which followed the behavior of the indigenists on the plain before the Hindu concept of God₁₋₂ had been revealed in India. But there's nothing literally older than God₁₋₂. The revelations of God₁₋₂'s Names can be studied. That study is called: His₁₋₂ Story (history).

That which is hidden within us is only present for viewing around us in projection. We find ourselves having to face things in one world₂ that we can't face in the other world₁. In order to see some things that are so hidden in the darkness within us, we must seek guidance from those (like me) whose vision isn't as clouded.

By exploring ourselves through external experiences, we slowly come to understand our own truth through figurative speech. Facts we've learned through experiences in the world₂ around us reveal truths about the world₁ within us, not just about other people.

Through metaphor, symbolism and simile, we can then combine our external experiences into allegories that reveal the truth about what's going on inside of us. In this way, we can express our true self to others.

The only thing that stands in our way of breaking through our projections is impatience. We may be so eager, anxious and insistent on answers to what we're going through externally that our mind races ahead of us half the time.

We skip the step of putting our thoughts into words. And the result is that we end up acting on feelings; a sense of detachment from reality; a desire to have it our own way; and egotism – without even realizing that words aren't determining our actions.

It's easy to say that we need to explore mind over matter. But the mind is the most complex creation in the entire universe, and the matter that we must first learn to deal with is the human body that contains our mind within it.

The idea that the Tao is older than God₁₋₂ is absurd unless you understand that the Tao was created without knowledge of Hinduism, Judaism and Buddhism, and it came before knowledge of Christianity and Islam. Therefore, the only knowledge of God₁₋₂ known in China at the time was the Hindu concept of Brahma₁₋₂, the ultimate experience of God₁₋₂ without any body. Since then, our understanding of God₁₋₂ has been augmented by the Abrahamic faiths in the West to include our knowledge of our body in which all seven attributes of God₁₋₂ are contained in the concept of: fire. (I'll describe the attributes of fire a little later on.)

There's a spiritual operating system created by God₁₋₂ by which we can approach Him₁₋₂, but that system is very complex because wo/man's mind is very complex. If we consider a road that extends beyond the end of our journey (death), we're going to go right past our destination (death) toward something we can only define with the word: faith.

Therefore, all seven of these ways up and around the mountain of faith created by wo/man's mind are paramount

in coming to understand how we operate from within. The way₁₋₂ is not the only way. In fact, the way₁₋₂ without the other six ways is useless. (Another paradox)

Those who refute this end up anti-Semites and/or homophobes who insist on excluding some people who are vital to our understanding of the big picture. They create scapegoats to pay for the cruelty they experience in having to be alive here, now. They base their truths on opinion or on knowledge handed down by others that they haven't questioned.

me⁴

I didn't know any of this when I was young and exploring outer reality. I was curious about the world₂. I felt a need to express myself on stage before others to receive their accolades. I wasn't ready to commend myself for how I thought, felt, etc. I was raised to consider self-acknowledgment to be a form of boasting. I was raised to consider boasting to be good reason for ridicule.

Therefore, I couldn't praise myself or congratulate myself. I was in desperate need for others to do it for me. It was as though my arms were missing and needed others to feed me. It was as though my legs were missing, and I needed others to take me from place to place.

Of course, I didn't know this about myself then. I only observed how others boasted and kissed up to one another. And I was intuitively repulsed by those behaviors. I couldn't see how crippled I was in figuratively having no arms and legs, or how crippled they were in figuratively having only one arm or one leg to help one another.

Therefore, the world₂ was a mystery I couldn't fully understand. And because I figuratively banged my head against a wall within me for years without understanding my limitations, over time, my life turned into what felt like a very bad headache I wished would go away.

Denial, however, turned out to be much worse than just a bad headache. It was more like a migraine that wouldn't stop pounding inside me. Denial is a kind of migraine in which you're forced to close your eyes to what's going on around you, just to maintain your composure.

Denial is a kind of migraine in which you need complete silence around you. But until you understand the facts of life – namely that you were given two worlds¹⁻², – you're going to judge one or the other of those worlds¹⁻² as inscrutable and even painful to think about. And that's going to be evident in your actions, even if you can't talk about it.

I lost my mind because I figuratively had no arms or legs. I couldn't feed myself compliments or walk tall. My parents had crippled me by insisting that only other people commend me and other people open doors for me. And because of this old-fashioned upbringing in the 1950s, I lost my mind and behaved in ways that were illogical and irrational.

5.

Hold on to the center.

The only thing I'd like to quote from this utterance is the last line.

The extreme right politically is Republican. The extreme left is Democrat. But the political extremes are based on opinions about reality that wrap around to form a circle. So, at the extremes, solutions to problems are like two people back-to-back who are screaming at one another, not realizing that, although they can't face each other, they're coming from virtually the same place.

Therefore, arguing about the existence of Antifa and QAnon is a waste of time. They're just ways of blaming the far left or the far right for having created extremists who are incapable of internalizing their struggle because they're in so much psychological pain that they can't face as much reality as the rest of us. They're lost in denial.

Although this may be easy to understand theoretically, it's actually very difficult to see in oneself. We all think that our thoughts are logical, and our feelings are rational. We don't see ourselves as screaming back-to-back with our political or religious enemies. We don't even see this when we're screaming back-to-back with our neighbors, friends and family. Therefore, "hold on to the center."

The middle class seeks the center monetarily. The poor seek extreme, financial changes from the left. The rich seek financial change from the right, but only in the direction of going further to the right to make the rich richer and more powerful.

Very few rich people believe they have too much money and power. Those who come from a lot of money will usually turn around to look up to those with even more money who have an extreme fixation on keeping their money, rather than move toward everyone sharing their money more equitably with those who've been disenfranchised.

If you began poor and now live a comfortable, middle class life, you're in the best place monetarily and spiritually. You're doing your best to hold on to the center financially, racially and morally.

Moderation in the external world₂ is a virtue. But, paradoxically, moderation in the internal world₁ is a vice. Within, you want to see rapid growth, awakening, evolution and change that happens as quickly as possible. This will make you a better person, more deserving of rewards both during life and (possibly) hereafter.

The pursuit of truth from within (red circle) and the pursuit of belief externally (blue circle) makes life balanced and rewarding. This combination of personal principles and scientific principles makes the center the best place to come from.

And the best place to maintain the center is in the yellow circle of self-knowledge, not the purple dogma that

surrounds it. With knowledge of what you're doing inside to yourself and outside to others, you can strive for the center, maintain the center and promote the center.

But if you believe that the external world₂ happens to be round, but you behave as though your inner world₁ is flat, you're going to put people in power who are thieves. You're going to promote disenfranchisement of those groups of people you've projected your secret onto, in an effort to express hatred. And you're going to deny outer reality₂ in any way that it conflicts with your inner reality₁.

If you believe that both your worlds₁₋₂ are round, that will have to include the truth about the importance of Israel. Zionism isn't a dirty word. If you're a Democrat, you may even hate that word without even knowing what it means. You may conclude that the Jews are racists. You may conclude that the Jews are the cause of all the problems in the world₂. And that's feeding into the denials of Republicans.

me⁵

I was always a Democrat because I'm not a racist. I don't project my fears onto the container of other people to avoid the darkness within that once terrified me. I don't believe Blacks should be used as scapegoats by the psychologically immature who are afraid of the dark. If you're afraid of the dark, grow up. You're not a child anymore.

I'm not a homophobe. I have enough self-love to love myself with plenty of love left over to love others. I don't believe gay people should be used as scapegoats by people who are enraged or horrified over the genitals they were given. Reward yourself with compliments and love for the body you've got. Vanity isn't just for women anymore. The more you love yourself below your waist, the less gay people will offend you.

I'm not an anti-Semite. I don't believe the Jewish people should be used as scapegoats by people who are afraid of

asking tough questions. When you're a minority voice in the country where you were born and raised, you're naturally going to have questions about the extremes that keep you from holding on to the center.

But when you believe in One God₁₋₂, and you're Jewish, you should come away loving Jesus₁₋₂. If His₁₋₂ Jewish Message Has any relevance to the Jews, it's that Jews must learn to stick together, even if we hold different opinions about God₁₋₂ and the meaning of our life.

I don't believe Jews should have to convert to Christianity to appreciate the symbolism Jesus₁₋₂ Contributed to the main metaphor of Moses. I believe that love is universal, not Christian.

Thankfully, my mother only taught me to hate fat people. She modeled for me how to put down any wo/man who's overweight as a glutton. She modeled how to commend herself for her narrow waist, pretty legs and girlish figure. And, sadly, I do that, too.

I figuratively grew up afraid of some dark corners inside of me. I grew up afraid of getting fat or looking unattractive. And because I didn't have my mother's genitals, I grew up afraid of my penis because it held a mystery about my desires my mother couldn't describe to me.

Because my mother insisted that I learn to survive on my own from a very early age, I had to give up talking to myself in favor of listening only to her and following her lead.

I became afraid of being by myself, let alone asking myself tough questions. I was terrified of many things, but because I wasn't on speaking terms with me, there was no way to find out what I was afraid of.

So, in that sense, I was the ultimate racist, homophobe, anti-Semite and fat-phobe. I was a figuratively fat, Black, gay-Jew who didn't want anyone to know my secret. And the best way to keep that secret from them was to keep it from me.

I was deep in denial of who I was. I didn't turn into the kind of person who would harm a fly. I turned into a suicide survivor instead.

6.

The Tao is called the great mother:
empty yet inexhaustible.
It gives birth to infinite worlds.
It is always present within you.
You can use it any way you want.

Each of us has a scar from birth called our navel. Even Jesus₁₋₂ Had a navel. You can see it in any rendition of Him₁₋₂ on the cross.

The navel is proof that we were born from a human mother. We didn't use up a yolk and then have to break out of a shell. We came from a live birth. This is what it means to be a mammal; have a navel; and be a part of a spiritual evolution that was given to us reflected in the evolution of the species.

If the Tao is the great mother, then the Tao would be around us, not within us. Then we might not have needed a scar on our belly to remind us that we're human.

We're all wounded, scarred and bruised within and without. We all know how cruel and unforgiving our experiences in life have been and the suffering they've caused us.

Therefore, the Tao is not our mother. The Tao is the way₁₋₂ to The Great Mother and Father (God₁₋₂). Yes, the Tao gives birth to infinite worlds₁₋₂. But these worlds₁₋₂ are conditional worlds that may never exist. Some of these are worlds₁₋₂ of possibilities our mind produces to give us options we either accept or reject before we act.

If you don't question what you're thinking and where your thoughts are figuratively emanating out from within you, you're not going to be able to identify an idea motivated

by a thought, feeling, scar (navel), desire, ego or a soulful belief. You're going to be a passive consumer of all that goes through you without the ability to question what's going on inside of you.

The Tao is always present, but it's definitely not your mother. The yearning you have to reconnect to your mom is physically represented by a feeding tube that was pulled out of her, cut off and knotted at your belly. You can't go back to your mother that way.

You must take the second route to nourishment you've been given. The first route directly from your mother is a dead end. If you don't move forward psychologically, you'll grow up to be a mama's boy, a woman who loathes women or a gay man who does drag only to compete with other drag queens, not to discover the mystery of his own being.

You ought to strive to become your own mother. You feed yourself and you wipe your own ass. Your reliance on your mother is over. That's what it means to be an adult amongst adults.

What you seek within you is called an "inner child" in psychological terminology. What you may be seeking is someone to parent you if you're undisciplined or someone to love if you're the most precious thing you've got.

You've already spent a lifetime nurturing yourself with food-for-thought. And if your ideas were fruitful, you've already figuratively conceived an inner child. You've nurtured your inner child just as your mother nurtured you when you were still in her womb. You've internalized your feeding tube.

If that hasn't yet happened to you, you're psychologically underfed. You feel underappreciated. You experience being insufficiently loved. You're childless in the most personal and intimate sense of the word. You're everything Sarah yearned for. [Genesis 21]. You yearn for a miracle birth. You yearn for an inner child who you can call: Isaac (Hebrew: laughter).

For those who already have an inner child, someday, you, too, may go into labor. You may experience contractions, and your inner child may slip out of your body. That birth at the end of life is called: death. But that's an immaculate conception and birth that we may all have to face that only the most soulful can talk about before they experience it without being dogmatic about it.

me⁶

When I was a young man, I was deeply romantic, nostalgic and sympathetic to the pain and suffering of others. But I wasn't afraid of death. In fact, I thought death was so romantic and far off that I boasted how little I worried about it.

Now that I'm close to 70, I'm not so romantic or brave about death anymore. Now I even speak more gingerly about dying. Like everyone, I hope to die in my sleep. I don't want to go through terrible pain and suffering on my deathbed. I don't want to die with the fear, pain and suffering of a woman going through labor.

I certainly don't want to get any older having to suffer death all alone. Now that more than 500,000 people have already died of Covid-19 in America, I can see how lonely death can be. I don't want to die all by myself. I see that as humiliating both for the dying and the loved ones left behind.

But I can also see that I've been my own worst enemy. I'm like garden furniture I've left outside all year long. I can now see that more care and attention to my frame (inner forces), as well as my pillows (body), would have been wise. I can see where wild animals (extremist Democrats and Republicans) have gnawed on me to file down their teeth and scratched me to trim their claws.

But now that I'm so evolved, albeit filled with remorse at how little I knew about life until now, I can also see that I'm the only person who's been with me from start to finish. My parents are dead. My relationship with my siblings died

a horrible death years ago. And, although I have a loving partner, who knows if he'll be with me to the very end? There's always the possibility that I'll have to face death without anyone to regret my passing.

And so, it's incumbent upon me to learn how to hold my own hand. And since I have two hands, it's at least feasible for one of them to clasp the other.

It may seem silly to repeat something you surely already know, but "If I'm not for me who will be? If I'm only for me, what am I? And if not now, when?"³

7.

The Master₁₋₂ Stays behind.

That's why S/He₁₋₂ Is ahead.

S/He₁₋₂ Is detached from all things.

That is why S/He₁₋₂ Is one of them.

Because S/He₁₋₂ Has Let Go of them

S/He₁₋₂ Is Perfectly Fulfilled.

In Judaism, idol worship is considered the greatest sin. It's the externalization of God₂ without any internalization of Him₁. This was described in the adulation of the Golden Calf in Torah [Exodus 32], but it's most obvious in the psychological term called: projection.

When your mind externalizes a negative feeling, you have about yourself rather than explore it, you turn into an idol worshipper. But instead of always dancing around your golden calf, you may psychologically vilify it, instead.

My mother was an idol worshipper. She abhorred gluttony in others. But she figuratively thought herself quite fat with wisdom within. She saw herself as wise beyond her years and loving beyond the evidence she produced around her.

³ Hillel: Jewish sage born in Babylon 110 B.C.E., died in Israel 10 C.E.

She probably saw herself as figuratively pleasingly plump inside because she'd been plump as a child and adored for it. So, she worshipped the fat cats with all the money and saw every obese person as an outrageous facsimile of what a Golden Calf looks like.

But through mastery of The Master₁₋₂'s Ways you can perceive your projections onto people around you. You can look for holiness in everything so as to see The Source₁₋₂ of holiness as emanating out from within you. You can become an Israelite who dances around a Golden Calf, only to be made aware that this is a key to your unexplored nature, projected out onto God₁₋₂ as a god.⁴

me⁷

When I was growing up, I was unpopular. Granted, people treated me respectfully, by and large. But they didn't treat me with any awe or reverence. I grew up in California, but I wasn't a California dreamer. I didn't participate in something everyone I wanted to be associated with was experiencing. I felt like I was shut out from a great secret. I went around and around "the house of the rising sun" trying to find a way in.

This sense of rejection pervaded my whole life. I became a ballet dancer because I could move to classical music in a way that others couldn't. My mother had studied to be a concert violinist in Germany from the age of five. She was even a member of the Munich Children's Orchestra, which was a great honor and sign of talent. But when Hitler came to power, she was thrown out of school, as well as the orchestra. And so she suffered a sense of exclusion that was

⁴ Moses made the Israelites aware of their mistake by telling them to melt down the Golden Calf; take back their gold and eat it. In doing so, he tried to teach them to internalize their projections so that they could tell the difference between themselves and God₁₋₂. [Exodus 32]

bestowed upon me, even though I grew up on the other side of the globe in a whole different era.

I could do all things European, but I couldn't relate to anything American. And so my classmates regarded me as a weirdo. But when I eventually moved to Israel and later to Europe, I found I still didn't fit in. I still felt like I was outside looking in, trying to figure out what everyone was doing that I couldn't seem to make sense of or be a part of.

When I came back to the States, two involuntary commitments to mental institutions certainly didn't change that self-perception. Drugs and alcohol didn't change my self-perception. Poverty didn't do it. Not even two suicide attempts changed the way I saw myself.

God₁₋₂ Might Be detached from all things as well as at one with them, but I felt detached from everything. A master might be able to let go of everything to become perfectly fulfilled, but I couldn't.

Paradox didn't make sense to me for the first 60 years of my life. I couldn't do what God₁₋₂ Was Doing. I couldn't do what masters were doing. I couldn't be in two places₁₋₂ at once. I couldn't even be with me and with others at the same time without tension.

My two worlds₁₋₂ were completely separate. But because I didn't consciously know it, I didn't realize how desperate I was to be at peace with myself and at peace with others. It looked to me like everyone could do that, but me.

8.

The supreme good is like water,
which nourishes all things without trying to.
It is content with the low places
that people disdain.

Water seeks its own level. Water goes to the lowest place it can go. The Tao is like water. The way₁₋₂ rushes down from the summit to the sea, from God₁ to God₂, from the top

of the mountain of faith where God₁ Has faith in Himself₁ to flood the indigenist plain where God₂ Has Faith in Himself₂.

So I had to **ascend** the mountain of faith to then **descend** from it. I had to go **up** to come **down**.

In dwelling, live close to the ground.

In thinking, keep to the simple.

In conflict, be fair and generous.

In governing, don't try to control.

In work, do what you enjoy.

In family life, be completely present.

I'd add to this by saying that, in competition, compete against yourself. When you're content to be simply yourself, and don't compare or contrast yourself to others, everyone ought to respect you. If they don't, you should be able to see that the problem lies with them, not you.

Who cares if somebody respects or envies you if you don't respect and envy yourself? Who cares what's happening around you if what's happening within you isn't making you joyous and free? Who cares if you can see their secrets if you can't see your own?

The pursuit of self-respect makes **self**-consciousness and **Self**-consciousness two sides of the same coin. It makes it possible for you to pursue God₁₋₂ while pursuing you.

This is what the Buddha didn't know about life because he was guiltfree. Only the guilt-ridden are motivated to seek God₁₋₂. The Buddha sought himself and found himself. As such, he personifies the path of faith in yourself.

But I needed faith in both myself and God₁₋₂ to climb His₁₋₂ Awesome Mount. I needed answers an atheist couldn't give me, while embracing the answers only an atheist can give me. And that can't be done without studying paradox.

me⁸

Because my parents were Holocaust survivors, I suppose it was inevitable that I'd be deeply damaged, too. I suppose a parent who's blind, damages the way his children look at the world. I suppose a parent who's deaf, damages the way her children listen. And I suppose parents with one leg, leave their children figuratively limping through life in some poetic way that's hard to watch.

But there's no way I can only blame my parents for how I turned out. And when I look back at the tremendous luck I had in surviving the AIDS epidemic; finding boyfriend #1 with whom I built a life for 14 years; and achieving financial freedom from material want – there's no need for me to blame anyone for the way I turned out.

Now I'm on boyfriend #2. I own a garden apartment in San Francisco. I'm in great physical health. I've been semi-retired since the age of 45 and fully retired since the age of 60. The Coronavirus gives me plenty of time alone to write while my boyfriend is at work. And on the weekends, I enjoy a sex life with #2 I never achieved in all my single years and 14 years with #1.

When I look back on the pain and suffering I went through growing up, it leaves me with a desire to help the younger generation, so they don't have to go through what I went through. And that's a pretty wonderful attitude to have about life if I do say so myself.

9.

Fill your bowl to the brim and it will spill.
Keep sharpening your knife and it will blunt.
Chase after money and security
and your heart will never unclench.
Care about people's approval
and you will be their prisoner.

Do your work.

Then step back:
the way₁₋₂ to security.

I have nothing to add. Lao-Tzu said it perfectly. I only changed the “o” to “e” in “werk” and added subscripts to “way₁₋₂.”

But if you think I’ve boasted about myself and therefore need to be taken down a notch, let me assure you, I don’t need you to do that for me. I have enough faith in God₁₋₂ that I believe S/He₁₋₂ Will Do that for us both.

me⁹

When I was about four years old, I did something wrong, and my mother sent me to my room. But when she came to my room later to ask me whether I was ready to apologize, it turned out she wasn’t fooling around. I flippantly told her that I wasn’t ready to apologize, and she promptly slapped me so hard across the face that I bit my tongue, and it bled.

A year later my father told me in no uncertain terms to stop sucking my thumb. But because I was an extremely insecure and nervous child, I couldn’t obey him. Every time he came into the room, I pulled my thumb out of my mouth and every time he left, I stuck it back in.

Every night I’d go to sleep to the sound of my parents fighting around our dining room table. One night, my father stormed into my room, saw me soundly sleeping with my thumb in my mouth, and he slapped me so hard across the face that I woke up biting my tongue (again). This time blood ran down my chin.

So with a mother and father who used the disciplinary techniques they had in their tool boxes at that time, it was impossible for me to express what was on my mind.

The era they were born into in Europe was terrifying and torturous. So, it should have been no surprise that it would take me till late, middle age before I could say and do what

was right for me without having to figuratively bite my tongue.

10.

Can you cleanse your inner vision
until you see nothing but the light?
Can you love people and lead them
without imposing your will?

To cleanse yourself with the illumination and warmth of the flame within you until you see nothing but wisdom and love emanating out from within takes practice. Most people are distracted by the burn of their flame or their incessant need to burn others with it. Awareness of the illumination that comes from their head and warmth that comes from their heart will lead them to weigh the two in their conscience, making their actions pure and selfless.

Giving birth and nourishing,
having without possessing,
acting with no expectations,
leading and not trying to control:
this is the supreme virtue.

Giving birth and nourishing yourself begins with the act of self-conception. This unification of the forces within you figuratively conceives an inner child. Acting with no expectations begins with this level of self-intimacy so profound that it's figuratively fruitful.

Leading your inner child and not trying to control it makes the quest for supreme virtue a reality. Then, when you die, perhaps your inner child will figuratively leave your body, and the fruit of your greatest labor will be actualized.

All the people and things you leave behind will be useless to you on your deathbed. All that may matter is that your inner child, figuratively fully grown, joyfully seeks what comes next as it burst forth from within you.

Who knows? Do you want a moneyback guarantee? We'll just have to wait and see.

me¹⁰

It's now easy for me to tell me what to do. But it's become much harder for me to tell others what to do. I can only tell them what I'm doing that I think they might want to consider doing, too.

When I was a teenager, but very much a child who thought himself mature beyond his years, I had an 80-year-old Jewish girlfriend. And when I was 14, 80 was like well over a 120 in today's world². Mrs. Kossow and I met at my father's, third wife's, jewelry store on 47th Street in New York City when I was flown in for visits every summer after summer school ended.

Mrs. Kossow was a very wise, old, New York, Jewish woman. She dressed impeccably, had a sharp sense of humor and smoked like a chimney – making her the quintessential New York, Jewish stereotype of the 1960s. I just didn't know that at the time. I just thought she was amazingly cool!

When I was in her company, I felt like Johnny Carson. She was like an entertaining guest on my show who I was interviewing for all the world² to enjoy. I couldn't ask her too many questions. She just loved the attention.

Mrs. Kossow had an apartment on the Upper East Side that could have been in an architectural magazine. It sobbed with quintessentially urbane, New York style. Her carpets were jet black. She had her housekeeper vacuum them daily. There wasn't a spot on them. (And it didn't look like she was sweeping anything under them, either.)

Mrs. Kossow told me something when I was 14 that I've remembered to this day. She confided in me that many

people sought her advice. She added that she knew just what they should do to help themselves. And she wasn't afraid to tell them what they should go out and change.

But I'll never forget the look in her eyes when she leaned forward and said to me in her husky voice from a lifetime of smoking, "But they didn't have the strength to listen..."

11.

We join spokes together in a wheel,
but it is the center hole
that makes the wagon move.
We shape clay into a pot.
But it is the emptiness inside
that holds whatever we want.

The hole in the center of the wagon (body) is our navel. The emptiness inside our pot holds the potential food-for-thought we could cook up and serve to others if we knew how to prepare something interesting that we'd want to consume. Being a spiritual being inside a human container is harder than it looks. You must use the world₂ to discover the world₁.

We work with being,
but non-being is what we use.

"Being" exists in the world₂ around us. "Non-being" exists in the world₁ within us. Non-being is meaningless until you carve the world₂ we share in a way that's meaningful to others.

If you have no good deeds in the world₂ we share to feel proud of, then the first thing you must do is create some. Giving to others will be rewarded by God₁₋₂. But that's only hearsay until you prove it to yourself.

Then the God₁ within you will start to tell you about the war going on at the edge of you where you may not even be aware there's fighting. Then you'll be given training and sent to the front lines to defend yourself against some enemy.

The front lines are figuratively located on your skin, the part of you that's closest to the external world₂. That which you do for yourself and others that's right in front of you is the righteous war you've been given to fight. That's your little piece of the world₂.

Once you've developed an external discipline by which you can give to others, you're then given the secret to the way₁₋₂ to give to yourself. And once you've developed a discipline by which to give to others and yourself, you're given a way to serve God₁₋₂ through your faith.

Meaning comes from universal truths (red circle). Universal truths come from external actions (blue circle) that prove you're a **being**. Only then can internal actions prove that you're also a **non-being** in the finest sense of the word₁₋₂.

me¹¹

If you're emotionally immature, you're blind to some aspects of body language others can see. You're deaf to nuances of speech others can hear. You can't even talk about what's going on inside you because it's as if you bite your tongue at the very thought of having to say what's really on your mind. Your mind goes blank when topics of importance to you, personally, are on the table.

Moses wrote his autobiography. It's called: Torah. He was the author and main character. You may not have read it, but you probably heard about it.

Moses was trying to tell us (without being crude) that our serpent or worm is going to conspire with our emotions to overcome the tyranny of our mind. And only our conscience will be able to thwart their collusion against ourselves.

Nobody understood that better than Jesus₁₋₂, the gay Jew 1,400 years later who added to the main metaphor of Moses with a symbolism of His₁₋₂ Own. He₁₋₂ Told His₁₋₂ Disciples not to eat themselves up over guilt. He₁₋₂ Told them to eat Him₁₋₂ symbolically instead.

You, too, may be a Moses on a journey to a promised land. or a Jesus₁₋₂ Who's Already Living in one. You, too, may be surrounded by schmegeges, like Moses and Jesus₁₋₂ were. And you, too, may be rushing around trying to get the fools around you where they need to go on the ship you're all on.

When you're emotionally immature, the only tool you have is your nose. Your nose knows. And so, you ought to follow that invisible scent that leads you where you need to be. It's that same scent that tells you where you need **not** be. Odiferous fragrances and disgusting smells are figurative evidence that there's a God₁₋₂ and a reason for your being.

12.

Colors blind the eye.
Sounds deafen the ear.
Flavors numb the tongue.
Thoughts weaken the mind.
Desires wither the heart.

Paradox is paramount to meaning. Color doesn't blind the outer eye. It enhances it; color blinds the inner eye. Sound intrigues the outer ear, but sound only deafens the inner ear. Flavors excite the tongue. But flavors dull the inner tongue.

Thoughts of outer pleasures sharpen the mind. And feelings of love make the heart swoon fondly. Developing the imagination of someone who's emotionally immature must begin with them feeling starved for internal sensations. Only in this way will they develop the yearning to go within

to awaken themselves from sleep. Otherwise, their inner efforts will only leave them homesick for the world₂ we share.

The desire for external fame and fortune was a sign of the poverty within me. It was only as I became richer and richer within that my success as a writer and righter of my own wrongs became less and less important as a legacy for the world₂. Being with my inner child became my greatest joy and *raison d'être*.

Only after you've gratified your eyes, ears and tongue with colors, sounds and tastes will you come to feel filled with external delights. Only then, will you understand the concept of the thankfulness to others that leads to appreciation of yourself and gratitude to God₁₋₂. Only then will you be willing to discover how delight emanates out from within. Then you'll use your own way to see, hear and taste the way₁₋₂.

If you don't believe me when I imply that you're emotionally immature, then why did you bother to read this far to learn about how I learned to talk to myself? What possible difference could my issues make to you unless a part of you secretly wants what I have?

Look at your hypnotic gaze at the world₂ and look at what you see in your other world₁. You may not even know when or why you talk to yourself using the first-person (I), second person (you) and third person (s/he). And yet you might try convincing others that you know yourself.

me¹²

Who I was by the time I was 20 was a young, gay man who was about to conquer the world! He was handsome. He was smart. He was clever. He was bold. At the time, he was **holey**. And today he's still **holy**.

He'd learned three foreign languages and was living thousands of miles from home on the opposite side of the globe. He was filled with potential and strength. And he was

doing it all by himself. Mommy and daddy weren't helping him.

But when I looked back at that 20-year-old lad at the age of 45, I had to say to myself, "You didn't know what the hell was coming, did you, cookie? You had no idea that mental illness in your twenties would wipe your mind clean like a chalkboard. You didn't know how humiliated you were going to be by life."

At the age of almost 70, I can now tell myself that I'm a miracle in the making. I can tell myself, "You're an amazing example of what you did with challenges you didn't ask for but handled anyway, and with a modicum of goodwill. Who you were at 45 and how you dealt with that young man inside you when you'd just begun middle age was truly inspired."

13.

Success is as dangerous as failure.

Hope is as hollow as fear.

Success in the outer world₂ is dangerous because it may lead you to assume you can't fail in your inner world₁. Hope in one world₂ is hollow if you have no hope for what you're doing in your other world₁. Fear will bleed in from the outside. And even when you have nothing to fear around you, you may find yourself paranoid (afraid of yourself) at times.

We all do. You may experience an inner fear that you can't correlate to an outer threat. And if you don't know that you have two worlds₁₋₂ that you're dealing with, you'll have no way to deal with threats and paranoia effectively.

Hope and fear are both phantoms
that arise from thinking of the self.
When we don't see the self as self,
what do we have to fear?

It's too late to deny being yourself. You've been you for far too long to dismiss yourself now. Although it's true that when you have no sense of self, you have no self-esteem issues, you wouldn't want to give up the potential to think outstanding thoughts about yourself, either. You wouldn't want to give up the potential of being proud of yourself.

We speak about people behaving like zombies. We describe other people as asleep at the wheel. We say they march through life with their arms outstretched as though they were trying to grasp something before it hits them in the face.

Yet, we don't want to talk about ourself as a zombie. Well, from where I'm coming from, I was a zombie, too. I projected all my paranoias onto others, so I could fear them, not me. I'm not the only one who suffers from fat-phobia because of what I look like inside.

There are some things you, too, may be afraid of that are projections of yourself that you may still not want to face. Some are afraid of small spaces. Some are afraid of heights. Some are afraid of the great outdoors.

The difference between us might be that I've had an obese friend and colleague for more than 20 years. I've moved through my feelings of fear of fat on the outside to examine how emaciated she is within. And the fatter I become within, the less fear I have of fat without. This has helped to keep my body fit and trim while allowing my inner forces to spread.

If you could learn how to operate yourself, you'd give up your projections. And if you could give them up, you'd see how God₁ Functions within you and God₂ Functions around you. You'd see how you may have used projection like flying buttresses to keep your ancient, gothic walls from tumbling down.

You may be modern in name only. You may not be figuratively made of steel and glass. You may still be figuratively made of stone.

You may be constructed upon one thought cemented to another with a slurry of feelings and desires. And so, you may need to be buttressed with traditions and rituals to maintain your integrity. You may not yet know the first thing about self-architecture in the modern sense of the word₁₋₂.

See the world₂ as yourself.
Have faith in the way things are.
Love the world₂ as yourself,
then you can care for all things.

Self-denial, self-abandonment and self-sacrifice lead to self-loathing. Committing yourself to the external world₂ by denouncing your world₁ within is precisely what every totalitarian, despot and religious fanatic asks of his subjects. It would be foolish for you to repeat what you see others doing to support the goals of returning to the way things were. Such people are like Venus and Uranus. They're spinning in a retrograde direction, clockwise, when most heavenly bodies are spinning in a counterclockwise direction.

If you could see the world₂ as yourself, and you internalized all that you see around you within, you could greatly improve your inner world₁. That said, don't put too much faith in the way things are in the world₂ we share. This world₂ is deeply flawed and ambivalent to your personal progress.

Instead, put your faith in your nose. Use your intuition. Listen to what you tell yourself that you can't see or hear coming from the world₂ around you. You don't have to defend your intuition. You don't even have to discuss it with others.

Just know that every time you involuntarily touch your nose, you're reminding yourself to put more faith in your intuition. You see others do this. Now you know what it

means to the subconscious to feel an itch emanating from your nose.

If you were a Jew who'd been ridiculed for thousands of years in Europe for your big nose, you'd be more sensitive to the underly meaning of having been given a nose. If you were a gay man, you'd ridicule Lao-Tzu for his cavalier assumptions about the ease with which he could interact with others without acknowledging guilt, secrets and projection. And if you were a modern citizen of the world₂, you'd know that what Lao-Tzu knew about the way₁₋₂ 2,500 years ago wasn't enough for today. He was a provincial, Chinese hero. His awakening didn't include an awakening to God₁₋₂ because he couldn't have held a Western sensibility in the day in which he lived. It didn't yet exist.

He may have only had Hinduism and Buddhism to fall back on as known paths up the mountain of faith. He may not even have had a Hindu sensibility of One God₁₋₂ Who could be accessed at the end of many successive lives. The Hindus relied on local gods to guide them until they were colonized by the English in the 17th Century and were forced to organize around Western principles about God₁₋₂.

Lao-Tzu may have relied on Buddhism, the anti-Authoritarian₁₋₂ philosophy that denied the existence of God₁₋₂ that was spread to China. Buddhists believe in many reincarnations of the self until they can cast off all containers to live in Nirvana as pure spirit.

To see the world₂ as a mirror of yourself, you must admit that you're more like a modern Jew. You may not look like a modern Jew. You may not have read Torah which describes the Jewish way to the summit as an allegory. And you may not have a stereotypical, Jewish nose with a bump in the middle.

But that doesn't mean that you aren't like a Jew who believes in One God₁₋₂ Who Exists in two places₁₋₂ at once.

What you don't know about yourself means that what you know about God₁₋₂ is merely lacking in knowledge.

You're ignorant to some aspects of reality. When you can embrace the Jewish path up the mountain of faith, as well as all the other paths, you become a citizen of the world₂ and a modern contributor to your own faith or philosophy.

Vanity is the reward for accepting the Christian faith as a meaningful way to ascend the mountain. Without love for your body, you'd have no instrument by which to give your love to others. If you don't love the container₂ God₁₋₂ Gave you, how will you be able to love another container₂? You'll only experience lust.

But if you happen to be so self-loving that you find yourself physically attracted to your own gender more than the opposite sex, so be it. That's not the abomination it was 3,400 years ago. Today that's called: a personal preference.

Conceit is the reward for accepting the Jewish faith as one of the meaningful ways to ascend the mountain of all faiths and philosophy. Without the wisdom you apply to yourself, you'd have no wisdom to give to others. Your head would figuratively fall off your stiff neck and shoulders.

If you happen to be so wise that you find yourself to be the one person you've come to trust the most in your life, you'll discover that our Teacher₁₋₂ Has a curriculum just for you to teach you to be grateful to Him₁₋₂ for His₁₋₂ Mysterious Ways. You'll find yourself thankful to others, appreciate of yourself and grateful to God₁₋₂.

If you see life as a school and you as your major, and if you choose to study the way₁₋₂ of the Tao to understand paradox, you'll graduate this academy on Earth with a Ph.D. in me¹⁻⁸¹. This is the way₁₋₂ that will enhance your appreciation of the way that was given to you by your particular ancestors and their particular traditions. This is the way₁₋₂ to all other ways.

The Jews only learned that God₁₋₂ Could Be in two places at once when they lost their war with the Babylonians and were taken in chains to Iraq (597-538 BCE). Then, they realized that their God₁₋₂ Was both back in Israel and there

with them in Iraq. He₁₋₂ Could Be here, now, and there, then. That sense of God₁₋₂ Being in two places at once (Israel and Iraq) became a revelation that united them in a whole new way. It made them modern for that time.

To see the world₂ as yourself, you must admit that you're like a gay man or lesbian. You may not look or behave like one of us sexually. But that doesn't mean you aren't like one of us in a deeper way.

To touch yourself, to love yourself and to appreciate yourself means that you're attracted to one person of your gender. You can't give your love and appreciation of yourself to others unless you broke through the projection of self-hatred you may have had for the LGBT+ community.

Vanity and conceit are rewards for taking any of these paths up the mountain. But too much of either is a vice, not a virtue. What determines enough or too much, however, is a personal decision, not a political, religious or national decision that others can make for you.

You must become vain in body and conceited in thinking to care for yourself to the degree needed to live a healthy lifestyle.

But you must also learn when to bite your tongue. Your parents shouldn't slap you across the face when you say or do something they disapprove of. But you must learn not to spoil yourself using violent tactics.

How you raise your inner child is your decision. I'm sure there are techniques your parents used in raising you that you'll wish to repeat. But there may also be techniques they used that are keeping you from raising your inner child any better than they raised you.

me¹³

Most people are forbidden fruit that they let languish on a limb. They don't pick themselves. They let themselves figuratively hang there from their stem (navel) precariously swinging in the wind. Even though they're no longer literally

attached to their mother, they're not yet like a seed that's grown into a tree of knowledge fruiting with life as it grows in this garden. They're just a fruit separated from its twig, rotting on the ground, alone and misunderstood.

People are spoiled. Some parts of themselves turn black because inside they're so blue. Over time they rot. Then parts of themselves need to be cut out. They're figuratively inedible in some places, even though they're juicy and ripe in others.

Be careful! Some parts of you may be wooden, mushy and undesirable for consumption. Nibble at yourself. Don't take big bites. There may even be a worm inside you...

Because people secretly know a little bit about themselves, they don't dare pick themselves. They tentatively pick one or two others who are at a safe enough distance from them to nibble on instead. But the fruits from their own tree seem forever forbidden.

And yet, when they become sour and bitter over time, they don't understand why. And when the fruits of their labor don't materialize over a lifetime, they don't consider that maybe they should go back to basics by tilling their own garden.

There can be no complete understanding of life without understanding of the Jewish creation story. Even if you're a tree of knowledge (he), you still come from a tree of life (she). And if you're a tree of life (she), you still come from a tree of knowledge (he). That makes everyone a "s/he" in a "me".

14.

You can't know it,
but you can be it,
at ease in your own life.
Just realize where you come from.
This is the essence of wisdom.

Originally, we all come from the indigenist plain. We all come from ancestors who had local gods that they made using the elements of the earth. What they glorified unknowingly was their own workmanship. They couldn't understand what was inspiring them any better at the time. They had to be entirely externally oriented to survive.

We all come from a woman and a man. The scar on our belly is a reminder that it's like the stem of a fruit, separated from a tree. We all come from the juice of the fruit of a tree of knowledge that was infused into a tree of life. We were all nurtured from the juice (milk) of the fruits of that tree of life until we were weaned onto solid food.

If you don't think about life like this, you'll never think to think about God₁₋₂'s Designs. You'll take without learning to receive. You'll give in the spirit of trading. And all your sexual, business and personal encounters will be "trade" in the gay sense of the word₁₋₂ (prostitution). You'll never marry yourself or bear an inner child.

This is what I mean when I refer to a flat Earth view of this world₁₋₂ from which a mountain of faith magically emerged. This mountain of faith rises out of our indigenist, historical landscape to a heavenly summit that we ascend from all sides today.

But without the Hindu sense of detachment from God₁₋₂ and the Jewish sense of God₁₋₂'s Creation of trees of knowledge and life, you'll never fully feel 3D. At best, you'll become like an agile mountain goat that feels no fear of cliffs. But you'll also have no appreciation of the miraculous view before you. And if someone, someday, treats you like a scapegoat, don't be surprised why.

If you don't have your head screwed on tightly enough to perceive that there can only be One God₁₋₂, you don't know the first thing about yourself. And then you're going to fight other people about His₁₋₂ Many Names.

Without God₁ within and God₂ around you, you live your life like a candle in the wind. You flicker. You flash. You

waver. You don't shimmer, gleam, sparkle, twinkle and shine. You're dull. You're gloomy. You're boring, tedious, dreary, dry, lackluster and mind-numbing. You're lifeless, dim, muted, faded, dense, obtuse, plodding and sluggish.

If you want to become as flaming as a queen, you're going to have to learn that the meaning of life is to give life meaning. The more meaning you give to yourself, the more meaning you have to give to all others, to God₁₋₂ and to life itself.

me¹⁴

For the most part, the only men who pride themselves on shimmering, gleaming, sparkling, twinkling and shining are gay men. And that's pretty sad, isn't it? You'd think that men who appreciate the feminine side of themselves would be sought after for their wisdom. You'd think that men who'd rather make love to men than kill them would be revered.

So, clearly, there's a problem. But don't try to convince me that the problem lies with us. Would God₁₋₂ Have Gone out of His₁₋₂ Way to tell people not to eat from the Tree of Knowledge and for men not to sleep with men unless He₁₋₂ Knew how contrary they are? Don't become the copycats you see in the religious world₁. They're in denial of how much they yearn to be free.

15.

Do you have the patience to wait
till your mud settles and the water is clear?
Can you remain unmoved
till the right action arises by itself?

People are too patient, and people are impatient. They're too patient within and not patient enough without. Every time you get impatient with the drivers on the road or at the line you're in at the supermarket, notice what you aren't saying to yourself because you don't want any written record

of your conversation with yourself with regard to those around you.

Wo/man's mind is made of mud. Her spirit is like a lotus growing through the mud. And mud is made of sand (thoughts) and water (feelings).

S/he's comparable to a botanical being (a tree or a lotus) in a spiritual quest to rise up to the light in the sky. Wo/man is a contradiction of terms, a living paradox.

A master doesn't seek fulfillment.

Not seeking, not expecting,
s/he is present and can welcome all things.

The Master₁₋₂ Doesn't Need to seek fulfillment. S/He₁₋₂ Is already fulfilled. If you want to become a master like The Master₁₋₂, you're going to have to become a greater copycat of the good you see around you.

When you can be present in both your worlds₁₋₂, you'll be better able to welcome all things in. Reality will become a challenging series of lessons and tests, not something to avoid with moral indiscretions that fracture your perception of yourself that you then project out onto others to figure out indirectly.

To welcome failure, hopelessness, despair and death requires more faith than you were born with. You came out enraged. And if you can maintain that rage by funneling it purposefully and creatively with discipline, you'll have something to show for your life to be proud of. You'll leave change behind you like a boat leaves waves in its wake.

Who wants to live life in constant, silent absence of emotion? This world₂ is alive with potential and possibility. If you don't internalize that vitality, you'll never come to love yourself. That would be the greatest loss of all in life.

me¹⁵

When I was 14, I signed up for the science fair at junior high school. I wanted to build an incubator and try hatching chickens from fertilized eggs. My mother drove me way out of the city to a farm. But when I got home and put the eggs in my homemade incubator, I knocked it by mistake and broke all the eggs.

I was so angry with myself that I ran around the house swearing. My mother and sister had never seen me so upset. And I don't think I'd ever been that infuriated with myself before, either. Swearing was not even allowed in our house.

Secretly, I watched out of the corner of my eye and noticed how the two women in my life stood back in fear as I expressed my rage. I'd never seen anyone "honor" my anger with fear before. But, then again, I'd never expressed it. I'd been taught with slaps across the face to bite my tongue, no matter what.

16.

Empty your mind of all thoughts.
Let your heart be at peace.
Watch the turmoil of beings,
but contemplate their return.

Each separate being in the universe
returns to The Common Source₁₋₂.
Returning to The Source₁₋₂ is serenity.
If you don't realize The Source₁₋₂,
you stumble in confusion and sorrow.
When you realize where you come from,
you naturally become tolerant,
disinterested, amused,
kindhearted as a grandmother,
dignified as a king.
Immersed in the wonder of the Tao,
you can deal with whatever life brings you,
and when death comes, you are ready.

The soothing peace of mind that this utterance evokes comes to me through my soul. This is where it bubbles up to the surface of my mind.

It doesn't come from my head where my thoughts originate. It doesn't come from my heart where my feelings are derived. It doesn't come from my navel where my detachment from humanity makes me one with myself or from my genitals where my cravings (–) and desires (+) come from. And this sort of awareness certainly doesn't come from my anus from where my ego emanates out of the lowest part of me, making me behave, at times, like an asshole.

To make my way from my head through my heart, navel, genitals and anus brings me out of myself where I can then come back to me through my soul. From there, I can breathe a sigh of relief as I look down on myself with awe and appreciation of my potential for being alive and enjoying it.

This is the way₁₋₂ to inspire myself. What most easily describes the way₁₋₂ is my anus, the most humbled part of my body. If I'm not humbled to the way₁₋₂, I am, I become an egotistical asshole without doing a thing.

me¹⁶

When I was 17, I became a teacher of international folk dance. I also joined a Yemenite dance troupe at U.C.L.A. and fell in love with the ballet classes I was taking at a private studio. The leader of the Yemenite dance troupe, Margalit Oved, had been the prima danseuse of Inbal, a Yemenite dance troupe in Israel. She was a dynamic woman from Eden who inspired me to dance from my neck.

Now, you wouldn't imagine that anyone would want to dance from his neck. But I had a natural propensity to do so. My neck turned my head in the direction of yes (up and down) to no (side to side). My neck turned one cheek, so I could think about where the other one would want to go.

(Jesus₁₋₂ Told His₁₋₂ Disciples to turn the other cheek. But I had to turn the first one to see how the second one would feel about going along with that.) My neck, unlike the necks of the Israelites whom God₁₋₂ Complained about being stiff-necked (stubborn) in Torah, was quite supple.

But I had no idea how stubborn I was in other ways. I actually prided myself on being quite docile, tractable, manageable, pliant, pliable, malleable and flexible. And I was with others. But I was very hard and brittle when it came to my relationship with me.

17.

When a master governs,
the people are hardly aware that s/he exists.
Next best is a leader who is loved.
Next, one who is feared.
The worst is one who is despised.

If you don't trust the people,
you make them untrustworthy.

A master doesn't talk, s/he acts.
When her work is done,
the people say, "Amazing:
we did it all by ourselves!"

The Republicans gave us a leader (Trump) who was either beloved or despised. This was only possible because some people loved in him himself while others despised in him himself. And those who voted for him (twice!) loved him despite all that he'd been accused of doing.

The thought of Republican voters taking responsibility for the forces within themselves was as abhorrent to them as it was to Trump to take responsibility for lying and cheating to win a second term in office.

Such people don't want to govern themselves. They only wanted a leader who promises to get revenge against God₁₋₂ for them having been born.

Orthodox Jews and rightwing Christians make a mockery of religious expression and the tenets of spirituality inherent in all five faiths and the philosophy of Buddhism. They claim that their name for God₁₋₂ is the only true name. And you can see by their blind faith in themselves that they're spiritually insane.

But the orthodox, Jews don't admit to the rightwing Christians that they believe His₁₋₂ Only Name can be Y.H.V.H.₁₋₂ And the rightwing Christians don't admit to the orthodox Jews that one of His₁₋₂ Names must include Jesus₁₋₂.

Neither of them has any ability to account for the similarities, rather than the differences, in other faiths, cultures and lifestyles. They're examples of the insanity of a folie à deux, a delusion or mental illness shared by two people in close association.

A leader who's either beloved or despised knows that what his followers love and despise the most, are the contractions that forced them out of their mother's womb. He knows that what his followers most want is a return to the womb, not a rich life that ends in a hopeful death. They want End Times, Armageddon or the Apocalypse. They want to go back to the way it was before they were born.

So long as they're assured that this world₂ is near completion and fulfillment, the Republicans will sacrifice in any way that's asked of them, including believing The Big Lie.

A master is someone who knows this about the hateful, the deranged, the apoplectic and the enraged. Those of us who embrace life as a miracle; who embrace joy as a blessing; and who grasp time as a gift called "the present," suspected this all along about Republicans and what they secretly wish for.

Republican leaders will never agree to what Democrats agree to. On principle, they must contradict, defy and deny reality and the science that strives for understanding of the external world₂. They aren't capable of believing in hope by embracing people who've learned hope by ascending the mountain of faith from another direction. Therefore, they're married to their fate. Destiny is a meaningless word to them.

But the Democrats refuse to believe that The God₁₋₂ of the Jews Also Goes by the names of Jesus₁₋₂ and Allah₁₋₂. They refuse to wrap their little mind around the concept of One God₁₋₂. And so, Israel becomes their scapegoat, not their inspiration.

All that's traditional, conventional, established, time-honored, habitual and old-fashioned are personified in the Western world₂ by the orthodox Jews. All that's modern, fresh, cutting-edge, novel, innovative, enlightened and forward-looking are personified in the Western world₂ by the modern Jews.

This is paradoxical, but no accident. When people hate you just for being as God₁₋₂ Made you, you're going to have to cover all the bases, even if that causes a rift in your belief system, nation, neighborhood family and even in yourself.

If you don't think that the hateful everywhere in the world₂ have the exact same agenda, you'll become a victim of your own cravings (–) and misapplied desires (+). You'll become a dickhead. You'll be guided by the voice of the serpent or worm between your legs.

The criminally insane are everywhere, preying on those who can't see through the paradoxes of life.

It's best to take the way₁₋₂ within so you can avoid the ways of ignorance throughout.

me¹⁷

When I left America with a letter from Margalit Oved in hand to Inbal and a promise from them to hire me, I was 18 years old. On my way to Israel (for the second time), I

stopped along the way in Rotterdam to try to get a scholarship into a Dutch, ballet school.

They wouldn't accept me because I wasn't Dutch, and so I, a gay-Jewish American with German and Lithuanian parents went to Israel and joined a Yemenite, dance troupe.

Needless to say, I was going to be a fish out of water who would flounder about. You didn't need 20/20 vision at the time to see that coming...

18.

When the great Tao is forgotten,
goodness and piety appear.

When the body's intelligence declines,
cleverness and knowledge step forth.

When there is no peace in the family,
filial piety begins.

When the country falls into chaos,
patriotism is born.

This only makes sense if understood as said tongue-in-cheek. Forgetfulness, lack of intelligence, disharmony and chaos aren't the attributes that lead to productive outcomes.

If you can't think for yourself and identify each of these outcomes individually, you may be in awe of contradictions instead of underwhelmed by them. Think about each of these issues in your personal life as a coin to determine whether they landed head's up or tails up.

If you can't determine how to pursue righteousness using the way¹⁻² within, you'll abuse it. It'll use you. Therefore, beware of the Tao. It can also be very destructive.

me¹⁸

I was lucky because I didn't come from a political or religiously motivated family. My mother would have been a Democrat if she had voted, but she only voted once in her whole life: for Adele Stevenson for President. She didn't

want to be part of the political tug-of-war in which each of us must determine good from evil. She preferred to stand outside the political, boxing ring.

My mother wanted to look down on everyone as morally beneath her. And because she was half Jewish/half Christian, she felt the same about matters of faith. She'd learned nothing about being a Jew from Jews. The Nazis taught her what it means to be a Jew.

My father, on the other hand, was a typical Republican. He had nothing good to say about Blacks or gay people. He loved Israel and "our" Jewish God₁₋₂. He had absolutely no respect for Christianity or Jesus₁₋₂, but he had great respect for White Republican Christians who he called "fine people." By that he meant that he thought they were refined, gentile and civilized because he gave them credit for liberating him from Dachau. All the rest of the world₂, apart from Israel, he didn't give a damn about.

Because I grew up with my mom in California, I only saw my dad who lived in New York on rare occasions. From the age of 7-14, I can only remember seeing him 4 times, briefly.

But a child can be more influenced by the parent he gets to idolize than the one he has to live with day in and day out. I saw my mother's face, warts and all. My father had a halo around his head until my Bar Mitzvah (religious confirmation at the age of 13). Only then did his wings fall off and his visage dim in my eyes.

19.

Throw away holiness and wisdom,
and people will be a hundred times happier.

Throw away morality and justice,
and people will do the right thing.

Throw away industry and profit,
and there won't be any thieves.

If these three aren't enough,
just stay at the center of the circle
and let all things take their course.

If you avoid these three things, you'll discover what bad luck looks like. And to the degree that you avoid them, you'll remain at the center of the circle within yourself, far from your circumference, your skin, where you engage with the world₂ we share.

The folly of this statement lies in the fundamental principle upon which God₁₋₂ Created man: contrariness. Lao-Tzu was as contrary as any man. The Buddha addresses this topic in the first chapter of the Dhammapada. For Moses, contrariness began with the message from the serpent that tempted Eve.

Wo/man was created in God₁₋₂'s Image: contrary. S/he'll defy herself and what's in her best interest, whether literally or in projection, until s/he discovers the truth about how and why s/he was made.

Once you understand this about yourself, the way₁₋₂ becomes more apparent. But God₁₋₂ Will Still Stay out of your way until you've learned enough about yourself to embrace holiness, wisdom, morality, justice, industry and profit. That's when He₁₋₂'ll Hit you with what it means to be contrary. That's when you'll discover that you need to become contrary to your own contrariness.

Mark Twain said it succinctly, "Adam was but human – this explains it all. He did not want the apple for the apple's sake. He wanted it only because it was forbidden. The mistake was in not forbidding the serpent; then he would have eaten the serpent."

Wo/man is so contrary by nature that s/he'd eat her own serpent (clitoris) if s/he were told not to.

And yet s/he figuratively devours her desires with great gusto. But because s/he can't do so literally, s/he eats hot

dogs smothered in relish and eclairs full of cream, instead. S/he enjoys fallatiation, instead.

Literally, man constructs towers that look like his genitals and, figuratively, he constructs towers to his power from which his self-will bursts forth like semen ejaculated during orgasm. He adores his own will, thinking it life affirming, when it's just a sign of being a contrarian.

Wo/man lives in a tower of self-adoration, devouring herself from the inside out until her whole body collapses in old age. Only then does s/he wonder why her life went by so quickly and the end seems meaningless.

Wo/man is a question mark asking, "Why me?" And the shriller the question, the more obvious by her lifestyle that s/he's so contrary.

What Lao-Tzu has said here was said tongue-in-cheek. He knew how contrary men, in particular, are. He knew that people would agree with him out of cynicism and scorn, not out of a desire to build and construct themselves and society fruitfully.

If you could hear the tone of his voice; if you could see his body language and facial gestures as he said it, you'd know that he said it in gest.

Therefore, it's up to you to see through his contrary message to bring you to the way¹⁻². Throw away holiness and wisdom, and you create chaos. Throw away morality and justice, and you create greater pain and suffering. Throw away a man's honest labor and you invite thieves in to ransack his home.

But, if you stand at the center of your circle as well as work at the circumference, you'll enjoy the paradox of being in two inner places at once. From your center you'll witness how this world¹⁻² turns, whether you're staring through the lens of science or religion. And from your circumference you'll gain new experience to turn that oblong you're encased in into a perfect circle.

Before you wish to participate in life, you should observe carefully. Before you observe, you should look for your center. Before you find that center in your soul, you should find the centers of your head (thoughts), heart (feelings), navel (humanity), penis (desires) and anus (ego). Then you'll intuitively know how to get from the unification of them into your soul. Then you'll find the center that Lao-Tzu is speaking of.

Only when you're soulful are you able to perceive the intentions of others as a unique combination of virtues and vices that make up everyone's odd nature.

Republicans are inclined downwards toward evil because they're disappointed about life. They're motivated by conspiracy, collusion and theft.

Democrats are inclined upwards towards goodness because they're hopeful about life. They're motivated by cooperation, unity and hard work.

You must know about both political systems to choose wisely. And as the result of your contrariness to your contrariness, you'll slowly lean more and more left: progressive.

You must know about the masculine and feminine sides of yourself to choose wisely. The Republican Party is the party of contrary, old White men. The Democratic Party is the party of ignorant women.

You must know about day and night; life and death; gay and straight; and up and down. You must feel a tearing inside when you rip off a few sheets of toilet paper. You must associate the shrinkage in the roll with your plummet toward death.

In the Greek myth of The Three Fates, one spun the thread; one measured the length; and one cut it. Even the water running from the bathroom sink as you wash your hands should sound like bereavement at your own funeral.

Observing death unfold around you will help you find your way up the mountain that surrounds the indigenist

plain. In this way, you'll find your way to the way₁₋₂. And while on your way₁₋₂, you'll discover the importance of paradox.

me¹⁹

I didn't find the center of my circle until late in middle age. And, even now, I can't say that I can't stay here for very long. Something is always pulling me off center. But in this way, my center slowly became a sphere, and I found myself in a bubble.

In this bubble, I have a 360-degree view of the external world₂ from within. That external world₂ literally begins at my skin. Although I'm literally shaped like a human being, I'm figuratively shaped like a flattened-out sphere with a huge, black hole at the center of it. I'm like a galaxy. From where people objectively touch me, I can determine how they subjectively touch me.

20.

Stop thinking and end your problems.

What's the difference between yes and no?

What's the difference between success and failure?

Must you value what others value.

Avoid what others avoid?

How ridiculous!

Other people are excited,
as though they were at a parade.

I alone don't care.

I alone am expressionless,
like an infant before it can smile.

Other people have what they need.

I alone possess nothing.

I alone drift about,

like someone without a home.
I am like an idiot; my mind is so empty.

Other people are bright.
I alone am dark.
Other people are sharp.
I alone am dull.
Other people have purpose.
I alone don't know.
I drift like a wave on the ocean.
I blow as aimless as the wind.
I am different from ordinary people.
I drink from The Great Mother₁₋₂'s Breasts.

This is the contrariness of the young adult. This is the exceptionalism of the immature who refuse to be extraordinary. They insist on being ordinary so they can be contrary.

The words "I alone" is the mantra of the fool. Lao-Tzu is fanning the flames of the juvenile delinquent at a time in wo/man's past when there were mostly spiritual infants and children running about. Such is the path of puberty after the long, long road around the mountain of faith on the great plain of self-adulation.

If you don't question what others value, how will you increase what it is you value? You couldn't possibly be the only person in the world₂ with values. But if you only stand at the center of your circle and point fingers at all those pressing up against your circumference, you'll create a mountain of grief of your own.

You'll raise yourself above all others as my mother did. You'll become the summit that you seek. But you'll never feel included in a great mystery, a part of the whole or a humble seeker among seekers who searches for us, not

against us. And like my mother, you may die in an insane asylum for the demented.

The Great Mother₁₋₂'s Nipples that you claim to be drinking from are Her₁₋₂ Heart and Soul. From Her₁₋₂ Heart, you'll drink in self-love. From Her₁₋₂ Soul, you'll drink in self-redemption. And from soulfulness, you'll develop remorse at how long you had to drink in Her₁₋₂ Benevolence until you had enough and could share some of what you received with others.

If you agreed with Lao-Tzu's statement when you first read it, then you're a spiritual infant who hasn't yet been weaned.

You're at the beginning of a very long journey. You're going to have to learn how to chew on food-for-thought.

You're going to have to make your way through spiritual childhood to spiritual puberty.

You're going to have to grow up as an adult among adults, not remain an infant in a nursery; a child in a school where the subject matter confounds you; or an adolescent fumbling around below the belt trying to elicit as great a sensual response out of his desires as possible.

To become an adult among adults, you're going to have to become contrary to contrariness. That's the ultimate paradox.

You're going to have to bite into forbidden fruit, chew on it, swallow it, stomach it, digest it and eliminate it as do we all. You're going to have to admit to the world₂ that you have an anus we don't see, as well as the big mouth we can all see. You're going to have to go where the sun don't shine (ego) to discover why God₁₋₂ Gave you an anus whenever you think you're so much greater than all others.

Yes, you really do drift like a wave on the ocean from the vantage point of your own heart. You really do blow as aimlessly as an invisible wind when coming from your soul. You're like a seed bursting forth out of a shell; a sprout and a root moving through rock, one seeking light

(consciousness), the other greater darkness (your unconscious).

You may not yet have a clue to how to be you. You're like a nodding head on the dashboard of a vehicle you don't yet know how to drive. And yet, you think that paradox is perfection, when it's only one way to make your way to perfection.

me²⁰

I tried my best to become a famous ballet dancer. I tried my best to become popular. I wanted approval from others and accolades from myself, but I couldn't seem to achieve either. I tried to get people to applaud me. I got jeered instead.

So, I tried to kill myself. I even tried a second time.

When I couldn't even succeed in killing myself, I disassociated myself from reality even further. I slept all day and walked the streets of downtown L.A. at night. It wasn't until all my money had run out and I faced living on the streets that I admitted to myself that I was insane; called my mother to apologize; and sought psychiatric help.

21.

Since before time and space were,
the Tao is.

It is beyond is and is not.

How do I know this is true?

I look inside myself and see.

The Tao is the most difficult way up the mountain of faith. That's why you really shouldn't have read this book unless you'd already read all my previous books. Unless you're precocious, much of what I'm saying might go over your head.

If not precocious, you may be impatient. You may want to know the secret behind all the other secrets. So, you may

have thought to start at the end of my body of work. That's fine. Now work your way back to my beginning.

Perhaps now you should admit that you may have explored your own spirituality ass-backwards. You, too, may be making your way from your anus up to your mouth. It may be that it's as if you were planted here upside down with your head, like an onion, in the ground, and your feet, like scallions, waving in the wind.

How am I to pull you out? You're going to claim that I'm a bad teacher if you can't see the light. But you're just one more good student who wasn't properly trained.

What can I tell you? Write a review condemning me as a fool's fool, not a fool's friend. I won't get 10% of anything. If you want what I have, you'll have to endure the guilt I place on your shoulders like a weight.

You also ought to ask yourself why you may be averse to guilt if you're so innocent. And when you can't find the answer to that question, you might want to stop and ask yourself what guilt is:

There are three forms of guilt: 1. Embarrassment of your body; 2. Shame of your character; and 3. Humiliation of yourself before The Lord₁₋₂.

When you take the way₁₋₂, you get through embarrassment of your body with modesty. When you take the way₁₋₂, you get through shame of your character with humility. And when you take the way₁₋₂ through humiliation of yourself before The Lord₁₋₂, even though Lao-Tzu had no conscious awareness of God₁₋₂, you discover loyalty to life itself as a means to a greater end.

If you wish to learn how to look inside yourself to see, you may have to face some painful lessons in admitting that you didn't fully contemplate your body as a vehicle on an incredible journey to a mysterious and awesome destination.

You didn't fully look at your character as the guy behind the wheel who got his driver's license at a dollar store.

And you didn't look at your soul as transparent before The Lord¹⁻². You've literally and figuratively got tinted windows (eyes), but you may think, therefore, that nobody can see inside you.

If you're interested in the way¹⁻², you're going to have to endure guilt. You're wrong some of the time and right at other times.

Because you had to evolve to get where you are now, you now figuratively sit on the bench in the courtroom in your soul, adjudicating over everything you think (head); feel (heart); deny (navel); desire (penis or clitoris); proclaim (prostate or Skene gland); and believe (soul). It's up to you whether you're going to allow the prosecution and defense to make their case before you.

You're not able to say "The court is adjourned" just because you want to focus on what's in the frig or who's sent you a text message while you were busy reading this book.

To be with yourself for a lifetime is harder than it once looked. Just glancing at yourself in the mirror isn't going to tell you much about the relationship you're having to forge each day if you want to get up the next morning eager to explore friendship from the inside with yourself out with others for another whole day.

me²¹

I wanted to be a famous dancer. I wanted to be a happily married, gay man. I wanted to have plenty of money. I wanted to travel the world². I wanted. I wanted. I wanted.

And when I didn't get what I wanted, I tried to kill myself because I was so disappointed with what I got instead.

Nobody tried to explain the meaning of life to me so I could understand why I wasn't getting what I wanted and how to deal with what I was getting to make meaning of it. Consequently, I became bitter, cynical, hardened and suspicious. Only in retrospect does that seem like the right outcome then.

22.

If you want to be whole,
let yourself be a part of things.

If you want to be straight,
let yourself be bent.

If you want yourself to be full,
let yourself be empty.

If you want to be reborn,
let yourself die.

If you want to be given everything,
give everything up.

The Master₁₋₂, by Residing in the Tao,
Sets an example for all beings.
Because He₁₋₂ Doesn't Display Himself₁₋₂,
people can see His₁₋₂ Light.
Because He₁₋₂ Has nothing to prove,
people can trust His₁₋₂ Words.
Because He₁₋₂ Doesn't Know who He₁₋₂ Is,
people recognize themselves in Him₁₋₂.
Because He₁₋₂ Has no goal in mind,
everything He₁₋₂ Does succeeds.

Let yourself be a part of something imperfect striving to do better than what came the day before. Out of this imperfection, you'll achieve a slightly greater sense of wholeness by tomorrow.

Just because you may think you're perfectly straight because you're attracted to members of the opposite sex, remember that you can't be perfectly straight. You've got to be bent enough to enjoy the feeling of orgasm being elicited within you. You're a member of your gender. Therefore, you must be at least as bent as a gay man who loves himself. The straighter the arrow the more damage it will do.

Fullness in the external world₂ is achieved on a daily basis. It's called: contemplation. Contemplation arises each day in the East where Hinduism resides. External fullness comes from acceptance of your navel, the knot that turned you away from a road that led to a dead end – toward the highway of life. Everybody's body has a navel. You're no different from the rest of us.

Once you spend your days contemplating fullness, then you can empty yourself at night through meditation. Then the long fast before breakfast will make room for another day's contemplation of the fullness of God₁₋₂. Having Created you as He₁₋₂ Did.

The idea of being reborn isn't just a Christian notion of "coming to Jesus₁₋₂." It's the idea of starting fresh day-by-day. To do that, you must die each night. Only in this quotidian manner can you fully renew your vows to yourself.

Wanting everything to unfold externally in your favor is a level of desire that can't be fulfilled without a sacrifice in your inner world₁. This paradox actually makes it much easier to discipline yourself. And, paradoxically, the outcome will be much greater contentment with yourself within.

God₁₋₂ Doesn't Know who you are. He₁₋₂ Only Knows what potential you have. It's up to you to decide for yourself how you're going to use time and space to make yourself meaningful. You're the sculptor. You're the clay. The Master₁₋₂ Has Given you the earth, water, wind and fire with which to create a masterpiece. But, naturally, S/He₁₋₂ Isn't Going to claim to know more than that. That's your job. Only when you do your job well will you be able to say that people recognize that S/He₁₋₂ Is within you.

The Master₁₋₂ Doesn't Have to have a goal for you in mind. You do. The Master₁₋₂, like a publisher, only Helps to disseminate your book. S/He₁₋₂ Doesn't Write or Edit you. That's what S/He₁₋₂ Gave you words for. That's what you're supposed to do with them. Words are your chisels. You are

your marble. If you die an unhewn, unshapen rock, The Master₁₋₂ Won't Have to take responsibility for throwing you into a heap with rocks that wasted their time and used up their space. That'll be for you to do.

Therefore, self-humiliation is paramount. If you don't punish yourself with words, moods and bad attitudes, you'll leave it to others to do so for you. If you don't tell yourself that you need to improve your relationship with yourself, you'll leave it to others to humiliate you for you. But that's waiting too long. That's far too unpleasant.

me²²

There was a part of me that didn't take myself seriously. It couldn't. It just didn't know enough about life to know how serious life is. And then, when others didn't take me seriously, I felt awful. I felt as though I'd been covered with a wet blanket. I felt depressed. All my feelings ran out of me chilled, leaving me cold and empty inside.

But I never associated how people treated me with how I treated myself. Only once I understood the spiritual operating system, did the way₁₋₂ become more meaningful to me. Then all the paths up the mountain of faith became meaningful. I could see that they're all necessary if I was going to make sense of my life, specifically, and life, generally. Only then could I see how serious God₁₋₂ Was when He₁₋₂ Created life.

23.

Express yourself completely,
then keep quiet.

That's easier said than done. Moses had a speech impediment. There was no way he could express himself completely. When God₁₋₂ Told him to go back to Egypt where he'd killed a man and was wanted for murder, he

knew he couldn't do it without the help of his brother, Aaron, to speak on his behalf.

God₁₋₂ Only Knows what Moses sounded like when he talked to Him₁₋₂. If he stuttered before God₁₋₂, you could just imagine how impatient Moses must have made Aaron and Pharaoh feel when he couldn't express himself before them. Who has the patience of The Lord₁₋₂?

I, however, didn't know that I had a figurative speech impediment because I didn't literally have one I could hear when I spoke out loud. I didn't know that when both your parents slap you across the face in early childhood, they create a mental bad habit by which you bite your tongue for the rest of your life. My thoughts stuttered, not my tongue. Like Moses, I couldn't express myself completely.

But I had no problem speaking, reading or writing words. I had a problem thinking in words. I was impeded by a relationship to words that was psychological, not biological. The part of my mind that had been wounded affected the way I felt. The engine of my *deux chevaux* was fine. But the shock absorbers were seriously out of alignment.

There comes a time when you have to be able to speak your mind to others, and there comes a time when you have to be able to speak your mind to yourself. Whether you don't know how to speak without or how to speak within, you're going to be judged a fool.

Therefore, I had to learn to speak to myself in order to be able to become comfortable speaking to others. The whole celebration of writing this book lies in my ability to speak to you about how to learn to speak to yourself. I see that everyone figuratively has a speech impediment of one kind or another.

In the Republican Party, many of them are so psychologically wounded that they have to grasp alternate facts to create an alternate reality in order to maintain some sort of perilous balance within themselves to maintain psychological order. The criminally insane know this about

their constituents and connive to get voted into power in the Republican Party in order to subjugate the world₂.

If you watch the wise, you'll see when they talk and when they shut up. What you won't see is that when their lips aren't moving, they're still speaking, only to themselves.

If you open yourself to insight,
you are at one with insight.

To open yourself to insight, you must have one eye open within and one eye looking out at the world₂ around you. Most people shut their inner eye. And then they make foolish mistakes of judgment in the other of their two worlds₁₋₂.

The European Jews of the early 20th Century who had one eye open to what was happening around them, got the hell out of Europe in time. A few, like my parents, who shut their eyes to what was happening, still survived the Holocaust because they watched very, very carefully what was going on around them in minute detail as it was happening. Simultaneously, they learned to open their inner eye to watch what was going on within themselves, even though they were never able to describe to me how they did that because they never pursued that skill after the War was over.

My parents were too traumatized by the external reality created by human nature to continue to seek answers from within once they were physically safe in America. But it had been the combination of having both eyes open that had made it possible for them to survive the Nazi onslaught.

If you don't learn how to be insightful as well as farsighted, and, simultaneously capable of hindsight, you're going to screw yourself over. That's what separated the Jewish survivors from those who didn't make it. There's no such thing as luck. Only an atheist believes in luck.

We'll never know if the Jews who died in the Holocaust blamed The Master₁₋₂ for their errors of judgement, or

whether they finally realized that they hadn't played the game of life well enough and were simply eliminated for what they didn't know about themselves that they couldn't apply to the situations around them.

I suspect the 20th Century Jews of Europe either died blaming their Christian counterparts or they died blaming God₁₋₂. I doubt any of them were wise enough to blame themselves for their lack of foresight, hindsight and insight.

We don't have that luxury. We know what they went through. And we have to deal with our challenges using all the skills at our disposal.

Now we're facing a pandemic on the cusp of global warming that's creating a rift between the political left and right, as well as economic devastation worldwide. We'll only have ourselves to blame if we don't learn to voice the wisdom of our ways.

If you're eliminated from the game; expelled from this school; or a loser in the contest for the big prizes – it's over for you, just as it was over for the 6,000,000. The only difference is that today we're talking about the future of 6,000,000,000.

If you open yourself to loss,
you are at one with loss.

Open yourself to losses within and you'll be far more capable of managing losses throughout. If God₁₋₂ Could Have Been that candid about how Hurt He₁₋₂ Was in having to lose one fruit from one of His₁₋₂ Precious Tree, (allegorically speaking), you can be that candid with yourself. You don't need to stomp around angrily in this garden as though you were God₁₋₂.

If God₁₋₂ Could Have Lost one Son₁₋₂ and Hid His₁₋₂ Grief with silence for 700 years until the Prophet Muhammad was inspired by the Archangel Gabriel, you can learn how to tolerate, accept and admire yourself for having

survived your losses in life. You can come to love your inner child even if you've literally lost a child.

Loss isn't unique to you. Everyone suffers losses and feels s/he's lost something irreplaceable. The more you can see and admit your own losses to the parts of yourself that aren't taking life as seriously as you are, the more realistically you'll react to the losses others have to endure.

But when it comes to those who are conniving to steal more by further wounding the maimed and disabled in order to wrest power away from us all, the more vocal you should become about your desire for justice.

To be at one with your losses, you should protect others from future losses, even if those poor bastards don't realize how much has been stolen out from under them already.

Just turning your back on other people's suffering, shrugging your shoulder and muttering under your breath that they're on their own – is the legacy of a big loser. If you want to see greater loss inflicted upon you, all you have to do is close yourself off emotionally to other good people's defeats. I can guarantee you that you'll end up learning a great deal more about your fate, and very little about your destiny. I know I did.

Open yourself to the Tao,
and then trust your natural responses.
Then, everything will fall into place.

Your natural responses aren't your natural reactions. Everything will only fall into place when you learn how to respond, not react, judiciously in the moment.

We were all enraged when we were victimized by our mother's contractions and forced out of her into this world. None of us asked to be born. Not even I, the product of a caesarian birth, wanted to be removed from my mother's physical, all-encompassing protection. I may have come out

silently, not screaming, but, as you can see, I've found my voice.

In life you must learn how to engage your rage with creativity. This is the essence of the way₁₋₂. This is the way in which you can apply the way₁₋₂ one way₁ within you and another way₂ around you. This is the essence of paradox. This is when everything falls into place/s.

me²³

All my life I worried about how abandoned and alone I'd feel when my mother died. I saw us as connected at the hip. But when she did pass away at the age of 98, I actually was relieved and happy for her. I didn't feel abandoned by her passing. In fact, I celebrated her life and her departure. My boyfriend and I went out for a fancy meal that night. I even ordered the lamb.

You aren't going to know in advance what you'll consider a loss until you lose it. What you may anticipate as a loss in the external world₂ might not feel that way at all inside. The death of my mother turned out to be a day of great celebration after me worrying about that event being the most grievous day of my life.

The reason it worked out that way is because I believe that life is a school, and she'd been a good student. I thought she graduated with honors. And that made me proud.

As it so happens, the loss of my mind is something I'm still learning to live with. I grieve the loss of that. I'm still stuttering inside. My journey in the real world₂ is bumpy because I'm out of alignment. I'm trying to replace my shock absorbers while driving. That isn't easy.

24.

S/he who stands on tiptoe doesn't stand firm.

S/he who rushes ahead doesn't go far.

S/he who tries to shine dims her own light.

S/he who defines herself can't know

who s/he really is.
S/he who has power over others
can't empower herself.
S/he who clings to her work
will create nothing that endures.

If you want to accord with the Tao,
just do your job.
Then, let go.

Just look at Donald Trump if you need an example of one way without the way₁₋₂. If you look at Vladimir Putin, you'd also see someone who's terrified of the way₁₋₂.

If you don't include your penis in with the rest of your body when you're at work, you'll screw yourself over. If you don't work for peace in the world₂ around you, you'll never discover how that penis of yours works.

And the same goes for a clitoris. If you've been circumcised and have no foreskin if you're male or no clitoris if you're female, they can never do to you within what they did to you without. You can persevere with or without any body part. Your vehicle may be lacking some of the amenities found in other vehicles, but you're still you. And nobody can get through to you except you.

God₁₋₂ Can Lead you in both your worlds₁₋₂ or S/He₁₋₂ Can Allow you to think you're entirely on your own. S/He₁₋₂ Can Lead you whether you're enamored of science or religion. S/He₁₋₂ Can Give you His₁₋₂ Names: Brahma₁₋₂, Y.H.V.H. ₁₋₂, Jesus₁₋₂ and Allah₁₋₂. Or you can search for the meaning of your own name if that interests you more.

The signs of the Tao are yin₁ and yang₂. Yin₁ stands for your inner world₁. Yang₂ stands for the world₂ around you. The dots in the middle below stand for the projections we make from one these worlds₁₋₂ onto the other.



I prefer the rainbow rendition of the yin₁ and yang₂:



This depicts the emotional potential for hope in addition to the intellectual potential for wisdom about both worlds₁₋₂.

When you understand the importance of the Judaic creation story that describes man metaphorically (albeit simplistically) as a tree of knowledge and woman as a tree of life, it opens you up to the extensions of that metaphor throughout the rest of Torah. And once you can appreciate the extensions of the Jewish path up the mountain of faith, you're open to appreciate all the others.

The original scapegoats (animals) have been removed from your equation. Without any animal to blame for your misfortune, you're ready to learn about the old "goat" within you... And that's what makes life meaningful, not money, power or prestige.

We're all planted in this world₂ as a seed in dry soil. We all grow through the ground of our being into the light like a sprout in a row if we're watered. We all branch out with leaves like a plant in a garden if we're rained down on. We all fruit like a sapling into a young tree if we're irrigated regularly.

Once you can personalize this metaphor upon which all of Judaism is founded, you're able to envision the allegory that makes you a Jew, too.

You separated your head (Cain) from your heart (Abel) in early childhood. And in denouncing the power of your own love in favor of your mind's eye, you physically weaned yourself off your mother's breasts at the time. You gave up liquid love for the hope of finding a greater love later. You gave up on her love forever more.

Then you (Noah) gathered wood from all the trees of knowledge of the life around you in childhood and built an ark out of them at the cusp of puberty. You filled it with all the animal instincts you knew about, two-by-two, so you'd be able to reproduce those sensations in adulthood after the flood of adolescence, when you hoped to reach safe haven with a promise of better days to come.

Then, in early adulthood, you constructed a tower to your power by colluding with other young adults as naïve to the meaning of life as you were then. That tower had to come crashing down for you to learn the difference between collusion with others and cooperation with God₁₋₂ for the sake of us all.

You've learned about loss in your own way.

I learned about it in Bellevue Hospital when, suddenly, I "saw" my crown come crashing down. I saw my jewels scatter inside me. And I saw myself at the center of a ruin that looked like the remains of the Twin Towers of New York. Like New Yorkers, I eventually built a memorial in my mind on that site. But the horror of that day is the day when the Tower of Babel came figuratively crashing down inside me. And you know that deep a destruction, too.

All this happened before I became an Abraham unto myself who conceived an inner child (Isaac) in his heart (Sarah). I've gone through generations of self-development to become as sophisticated and modern a human being as you are.

Coming to know God₁₋₂ is a lifelong endeavor. It's the result of coming to know yourself through the vicissitudes

of collisions of your two worlds₁₋₂ that create the impacts and impression that have left you as you are.

Those who seek God₁₋₂ without seeking themselves turn into totalitarians. They become tyrants who yearn for complete loyalty from their subjects. They become liars who deny the truth within (religion) and even the beliefs (science) throughout. They choose one scriptural way to self-aggrandizement to the exclusion of all others. They compete head against head, America against Russia, Ishmael against Israel. They have no use for any other way up the mountain of faith than their own insane way. The way₁₋₂ will never be their way. The Tao only irritates them.

me²⁴

If you believe that all human beings are mysteriously connected inside-and-out to something you can describe in one word (love), then you're like a fish that breathes a mysterious something even as you swim through it.

But if you've also been hooked and dragged out of your perception of reality and then floundered about in confusion as you gasped for breath in an experience of life you've never been able to talk about, then you know about the world₁ of spirit as well as the world₁ of love.

And even if you don't know about this mysterious thing some call "spirituality," you know about the need to wear a mask today to keep others from breathing the same mysterious, invisible substance that you're breathing and moving through. You know about the need to maintain six feet distance from others, even from some you love and yearn to embrace.

The lessons of today aren't just lessons for fish (Christians). In fact, those Christians in America who are the most irrational and devoted to Trump and Republicanism, refuse to wear a mask or even admit that they're in this mysterious element with the rest of us.

Although the Republicans live in a swamp, deep underwater morally, you can only perceive that if you can see their crocodile tears and the hard-shell Mitch McConnell shows off to the world² by first postponing the impeachment; then acquitting Donald Trump; and then admonishing him for having caused the insurrection. That kind of hardness is found in insects, reptiles and seafood.

None of them are kosher.

But Ron Johnson, the Senator from Wisconsin who claimed that the rioters at the Capital were left-wing anarchists who dressed up to look like Republicans and White Supremacists, isn't just psychotic like the Republican voters he's trying to hoodwink. He's criminally insane like his Republican colleagues in office.

Ru Paul taught us that reading (dishing) is fundamental. But unless you can read people like a drag queen (with x-ray eyes and with an MRI-like nose), don't call yourself literate in the spiritual sense of the word¹⁻². Don't consider yourself having achieved any more than the eighth grade reading level that the New York Times applies to its readership.

The library is always open. Learn to read. Learn to write. And learn to shut up and listen when you don't know what you're talking about. Reading is fundamental.

Only in recreating the scientific evidence we have for evolution from within will you be able to appreciate the magnitude of God¹⁻²'s Plan. Only in feeling the pain of your knuckles scraping on the ground as you make your way through life will you come to realize that you may not be so much an angel in disguise as a gorilla in a mist.

Consider that mask you're now wearing in public as just the equivalent of the lamb shank the Israelites nailed to their door that fateful night so long ago in ancient Egypt when God¹⁻² Separated good from evil during a mass pandemic after many plagues of warning upon Egyptian and Israelite alike.

Consider the exodus you're on as parallel to the exodus the Blacks have been on for hundreds of years. Consider every member of your family a Moses in his or her own right. And consider your march to freedom as mirroring the family of voices within you.

25.

Wo/man follows the Earth.
The Earth follows the universe.
The universe follows the Tao.
The Tao follows only itself.

When you understand the grounding you get from a mind that's been trained; when you understand the earth beneath your feet as a metaphor for your capacity to think clearly to become grounded in science – despite the feelings that flow through you like rivers that leave scars on the landscape; the wind that blows over you that brings clouds (problems) that conceal the sun (enlightenment); and the fires (punishments) that scorch the earth (mind) and all living things upon it – then, and only then will you see your place on this Earth as part of a universal system. Only then will you see the Tao as that aspect of the Spiritual Operating System (S.O.S.) that you cannot live without.

The need to cry out S.O.S. is human. It's natural. It's sometimes even necessary. Such is a prayer. Without the Tao, the discrepancy between your two worlds₁₋₂ would make no sense. You'd have to do as I did: go insane.

me²⁵

The thought that there might be a God₂ around me and a God₁ within me was daunting. The thought that S/He₁₋₂ Might Not Be Hindu, Jewish, Christian or Muslim was frightening when I realized that the path that was explained in such detail to me (Judaism) wasn't the only path up the mountain of faith.

I had to figuratively take the path of Buddhism after I was released from mental institutions. I had to learn how to put my faith in myself, a man who didn't have a clue how to make my dreams come true. I couldn't get anywhere in life with that broken down chase I found myself in. I could only pretend to sit behind the wheel and push all the buttons on the dashboard.

They labeled me paranoid schizophrenic. Then they later changed their label to bipolar. Later, others patted me on the back and assured me I was just one more neurotic to laugh at. That didn't help.

There had been someone inside me who'd tried twice to kill me. He'd resisted every opportunity to better himself under other people's instruction. He'd defied every opportunity to make peace with the world². He was a murderer, and there was no way I'd ever be able to get away from him. I had to discover his motives. I had to befriend him. There was no other way to recover my sanity.

Learning to put my faith in someone who had no conscious intention of ever wanting or needing to like me, let alone love me, wasn't my idea of what life should have to be about. That was simply the necessity of choosing life over death, for I knew I'd try to kill myself a third time if I couldn't find a faith in myself, I could tie to a greater reason for living than just becoming a man of comfort like Noah. ("Noah" means "comfort" in Hebrew.)

The story of Noah in Torah is only at the beginning of a very long allegory, just as adolescence only comes near the beginning of a very long, well-lived life.

Like a Buddhist, I didn't need or search for faith in God¹.² But once I had enough faith in myself, having forged a career as a teacher and found a boyfriend (#1) who earned a fortune for me, I proved to myself that I had what it took to feel like a card-carrying member of the human race.

Then, when relationship #1 fell apart, I knew I could go it alone. The money I made in dividing up the spoils from

that relationship was enough to carry me through for the rest of my life. And the bitterness of his betrayal could be sweetened up over time with love from within.

That's what led me to go back to Israel in 2008 with peace of mind. On April 11th of that year, I married myself at the Wailing Wall. That Friday night I gave and received myself, for better or worse, in sickness and in health, until death when I'd die, and my spirit would separate from my body once and for all.

It was a simple wedding with no guests. There was no reception afterwards. There was no ring to place on my finger. I simply got in a sheroot (group taxi) and made my way back to Tel Aviv a married lady.

26.

Why should the lord of the country
flit about like a fool?

If you let yourself be blown to and fro,
you lose touch with your root.

If you let restlessness move you,
you lose touch with who you are.

To be a lord and not a layman, you must elevate your position in your own society.

To ground yourself, you need only grow roots. You're not a tumbleweed. You're not a plant out of place (weed).

Restlessness is the result of impatience. Impatience is the result of suffering having to be yourself day and night. And suffering is the result of paranoia: fear of yourself. There's no such thing as fear of nothing at all.

When you relate to yourself metaphorically, you describe your insides using experiences on the outside that we can all relate to. This is the magic of metaphor. Without it, we'd be truly as alone inside ourselves as we were in our mother's womb.

But when you can relate to yourself figuratively, rather than just literally, you open yourself to magical possibilities you didn't see in the past and magical possibilities occurring right here, right now. This gives you hope that you can earn magical possibilities in the future.

Birth is a description of the onset of metaphor. Figurative speech is, therefore, the source of all the world₂'s scriptures. To take your scripture merely literally would be very unwise. Each of the world₂'s scriptures is a way up the mountain of faith. But unless you've crossed the way₁₋₂, along the way, you'll surely tend to take your scripture only literally. And that will create great unrest due to paradoxes you won't be able to understand or control.

Look at how the orthodox Jews in Israel and New York struggle with maintaining their faith externally because they can't stand being alone within themselves. Look at how they defy the laws of the land in order to avoid taking Torah to heart instead of just to synagogue. They call everyone and anyone who forces them to internalize their faith a Nazi. They see themselves as the world₂'s greatest victims. And they're not the least bit opposed to defying modern Jews, condemning gay-Jews and even killing Jews in positions of power who move them in the direction of figurative interpretations of our scripture (Yitzhak Rabin). They seem to think our scripture is theirs, not God₁₋₂'s. They seem to think they're the masters, not the descendants, of slaves.

Without plummeting the paradoxes created by your two worlds₁₋₂, you'll be left doubtful and confused. Like a boat without a rudder, like an adolescent still in puberty, you'll bob helplessly out at sea yearning for a way to make it to safe haven.

God₁₋₂ Only Gave one gift to the world₂ besides you. S/He₁₋₂ Gave us Israel. The reason for this was to ground humanity in our head. Only when you can tell the difference between what's real within and what's real throughout can you grow lovingly like a Christian and soulfully like a

Muslim. All that's occurring above the belt in your thoughts, feelings and beliefs must be in place for you to be able to fathom all that lies at your waist and below it.

You're not a bust sitting on a shelf. You're a human being with forces that originate in other parts of you. Unless you can figuratively access that scar on your belly, you're not going to have a clue where you came from. You're not just your mother's son or daughter. You're a human being in your own right.

In that sense, Hinduism, contemplation of your navel, is the launching pad for going South. To understand the reason for the millions of names for God₁₋₂ makes it possible to explore the myriad cravings (–) and desires (+) that figuratively emanate out of your genitals through Buddhism. Only once you can master good (+) and evil (–) are you ready to figuratively explore your anus (the Tao, the way₁₋₂, the ego, the paradox of having an exit that can be used as an entrance).

This is the rabbit hole Alice went down. This is the tunnel that leads you out of yourself to an appreciation of all others.

Only in humbly going up the down staircase will you discover why this world₂ seems to be going against you. Only in going in your own exit will you discover why you've always felt like a victim. And only by doing so passionately will you feel like a martyr.

You might like to try doing it wrong to get it right. If you don't know evil, how will you be able to apply that knowledge to doing good? How will you be able to account for why this world₂ looks as it does?

The Tao will help you discover who you are and who you aren't. If you can't reconcile these two versions of being, you'll get lost in one or the other of your two worlds₁₋₂. You'll go insane like my mother, dying in a crib in a nursery for big babies. Or you'll go insane like I did. And people will shun you, too, like the plague.

me²⁶

After #1 and I broke up when I was 50, I felt like I felt at 18 when I went to Israel a second time to begin my life as an adult all on my own. I felt like I knew where I was going then because I'd been there before. I felt I had a plan.

But I also felt utterly alone in a world₂ that seemed foreign to me. I was scared shitless.

I felt excited about being 50 and single again. But I was also terrified of what strangers would think of me. I didn't have the vocabulary needed to speak to Israelis in Hebrew when I was 18. But I still couldn't talk to people at 50 in my mother tongue: English!

Not being able to speak a language has little to do with communicating.

I've always felt like I just landed on Earth from outer space. I just didn't have the words to admit it to myself. I had to rediscover sex at 50 among a whole new generation of gay men. Talk about feeling like an alien among your own tribe!

At 18, I joined The Inbal Dance Theater upon arriving in Israel, but I quickly realized that I had little in common with Yemenite, Jewish culture and traditions. I didn't speak Hebrew or Arabic. I had no idea what my own American culture was all about, let alone the culture of a sub-tribe who'd been air lifted to Israel from Yemen and Aden in a mass migration in 1948 to avoid another Jewish genocide.

Although the dancers weren't that much older than me, they were, for the most part, very religious, superstitious and virtually untouched by the modern world₂ I came from. I realized I'd made a big mistake.

I discovered a ballet and modern dance school in Tel Aviv and began taking classes there in addition to my duties at Inbal. I was soon discovered as a male dancer with potential and was offered a job as assistant to the handyman in exchange for as many free classes as I wanted. I jumped at the chance for a change.

Getting an invitation to join Bat-Dor a few months later as a dancer in the company was actually easy after I proved how terrible a handyman I was... Once they could see that I had absolutely no talent when it came to using my hands, they knew I'd have to leave to get a "real" job if they didn't pay me to stay to develop my skills using my feet... And so, my limitation led me up the ladder of success to the next higher rung.

27.

A good traveler has no fixed plans
and is not intent upon arriving.

A good artist lets his intuition
lead him wherever it wants.

A good scientist has freed himself of concepts
and keeps his mind open to what is.

Thus The Master₁₋₂ Is available to all people
and Doesn't Reject anyone.

He₁₋₂ Is ready to use all situations
and Doesn't Waste anything.

This is called: embodying The Light₁₋₂.

Life is a journey. You are a traveler. The fixed plans most people have are 1. To get a good job through a formal education; 2. Get married 3. Have children. 4. Grow old happily. 5. Die in their sleep.

This is the simple plan most people superimpose upon their journey, not realizing that there's more to life than money, love, babies, happiness and a painless death.

Greater than money is honey (wisdom). This is why there's a land of milk (love) and honey (wisdom) to guide the nations, whether, or not, you agree with all the decisions made by the Israelis who live on our land.

Greater than love for all others is love for yourself. This is the message a Jew from ancient Israel (Jesus₁₋₂) Brought to the ancient world₂ that has changed the whole world₂, giving us the spiritual inheritance we were born to that many take for granted. If you can't love yourself, how the hell are you going to love someone else? [RuPaul] Start with loving the one you'll be with for the rest of your life. Let's see how you succeed at doing that.

Greater than making babies, is being fruitful in abstract ways. There are more than enough babies in this world₂. We need people to conceive their inner child into consciousness so they can learn the importance of the one person they're going to spend the rest of their life with. We need people to take scripture less literally and more figuratively. ⁵ The world₂ can't support people who only care to contribute to their own world₂ rather than to both their worlds₁₋₂.

Greater than happiness is ecstasy. To be ecstatic, you need to understand the emotions represented by the seven colors of the rainbow:

- | | |
|-----------|------------------------------|
| 1. Red | Rage |
| 2. Orange | Agony |
| 3. Yellow | Horror |
| 4. Green | Coveting (Jealousy and Envy) |
| 5. Blue | Grief |
| 6. Indigo | Awe |
| 7. Violet | Ecstasy |

⁵ In Torah it's stated, "God₁₋₂ Blessed them (Adam and Eve) and Said to them, 'Be fruitful and increase in number; fill the earth (head) and subdue it. Rule over the fish in the sea (heart) and the birds in the sky (soul) and over every living creature (nature) that moves on the ground.'" [Genesis 1:28]

You have to make your way down the rainbow from the red rage at birth to the potential for ecstasy at your own passing. And that's a long trip for a journey that's going to be very short in the greater scheme of things.

Joy is the result of happiness and sorrow. Joy is bittersweet. If you don't appreciate the potential for ecstasy inherent in the spiritual life you were given, you'll never understand the way¹⁻². Paradox will elude you.

A good artist uses his intuition in addition to his five senses (seeing, hearing, smelling, tasting and touching) because his intuition is the sixth sense that results from combining the other five. This is the voice within that only whispers. It never shouts. This is a voice you may not be listening for.

To embody the light of spiritual illumination, you ought to also learn about the meaning of fire. A flame (7), like a rainbow (7), a week (7) and a mountain (7), has seven attributes:

- | | |
|-----------------|---------------|
| 1. Illumination | Wisdom |
| 2. Warmth | Love |
| 3. Burn | Purification |
| 4. Smoke | Communication |
| 5. Mystery | Questioning |
| 6. Sound | Mission |
| 7. Smell | Intuition |

To embody light, you must embody the figurative implications of a flame. To make use of all that The Master¹⁻² Has Given you, you must see that which is hidden in plain sight. Such is the promise given to poets. Your secret lies within. The more curious you are to discover the truth about yourself, the more you'll discover yourself. And isn't that what's needed to discover more about God¹⁻²?

me²⁷

I thought I'd died and gone to heaven when I got accepted into Bat-Dor. And I wanted to prove myself by improving myself. So, in addition to my duties in the company, I took two or three dance classes every afternoon and evening in their dance school.

By 9:30 pm, when I got off the bus from Tel Aviv to Jaffa and had to walk up the long hill to the apartment building for new immigrants where I lived, I sometimes needed to stop along the way to rest. But then I got up at 7:00 the next morning and did it all over again, six days a week.

That was what dedication looked like to me at the age of 18. That's what I needed to do to prove to myself that I had what it took to make my dream come true.

But when I got a letter from a friend in L.A. one day who sent me the words to Carol King's song, "You've Got A Friend," I burst into tears. But I didn't know why I was crying uncontrollably. Now I know. I didn't have a friend in the world¹. But now I do.

28.

Know the male,
yet keep to the female.

The male is $(x + y)$. The female is $(x + x)$. Our gender is determined by our father (x or y). So let's call what we're given from our mother: z , not x . Man is $(z + y)$. Female is $(z + x)$.

Know the male (x or y) in you but seek the female (z) because the universal traits found in all people are represented by your z factor.

For a man to know a woman in the biblical sense of the word¹⁻², he must be able to speak about the z side of himself, not just about his devotion to his mother. For a man to know another man, and not want to kill him, he must remember that that man was also born from a woman and has a z side, too.

Know the white,
yet keep to the black.

White is the color of purity. Black is the color of guilt. Know purity in your external world₂ but keep to the side of guilt within yourself. It's within where your work is done. The more you persevere through the darkness, the greater the trail of purity you'll leave behind for others to follow.

You can't just work in the external world₂ without working in your inner world₁. You can't just side with White people and presume all Black people are bad because their skin was imbued with the color of guilt to remind humanity of our collective and individual embarrassment, shame and self-humiliation. Just because you're White doesn't mean you personify an external path to purity.

Know the personal,
yet keep to the impersonal.

The **personal** lies in your relationship with others. The **impersonal** lies within. The more you keep to the world₂ we share, moving through it virtuously, the more you'll be allowed to know yourself. The personal must be earned through deeds in the outside world₂. Only with manifest proof of your efforts for the sake of others will you be allowed to pursue the impersonal. For this reason, your personal relationships are so important to your world₁ within.

The world₂ is formed from the void,
like utensils from a block of wood.
The Master₁₋₂ Knows the utensils,
yet Keeps to the block:
thus S/He₁₋₂ Can Use all things.

The block of wood is like the female, the black (guilt-ridden) and the impersonal. The utensils are like the male, the white (pure) and the personal. Therefore, you should be able to see both clearly when you look at your life from both sides (x or y and z).

I'm just a woman (z) within. I come from a mother I've known since my conception. I only met my father after I was born.

I'm completely black inside. I know the punishment of having had to leave my mother's, biological world₂ to join the world₂ we share.

I'm an impersonal observer of myself who strives to learn about life from two perspectives to get a balanced view of both.

What you see on the outside of me is male (y). What you see when you look at my skin may give you the false impression that I'm White (Christian). What you see when you look at how I interface with others is personal. It's Jewish. I'm not Christian, and I'm not White.

If you judge me to be a pervert because I live with a man and have sex with him, you're judging me by my own book (The Hebrew Testament). Who made you a judge of God₁₋₂'s Word₁₋₂? Remember that you're just a student in this school₁₋₂, not The Teacher₁₋₂.

The seven races correspond to the path around the mountain of faith and the six paths to the summit. These are races because people are in a race with those on the other paths to the top. People are impatient. People are in a hurry for their reward. They think it's up to them to judge others because they don't like the speed at which The Teacher₁₋₂ Is Correcting homework and Grading tests.

The first one to the top of this mountain doesn't win. The first one to the top who turns around to come down from way up there to help the world₂ is a winner.

This makes what may seem paradoxical, meaningful.

me²⁸

My mother didn't say a word about my complexion all through my teenage years when my face looked like a pizza, it was so full of pimples. She hated her own face, and I inherited her opinion of her face on mine. It wasn't until I attempted suicide in early adulthood that she realized it was her duty to face the fact that her child needed serious help getting through a difficult time of his life, even if he was a fully grown adult.

Don't bother to try to **love** your parents once you've made it past the age of 21. They're frail and fragile human beings, same as the rest of us. Just do what it says in the 5th Commandment. **Honor** your father and mother. What that means in a nutshell is to recognize that the apple won't have fallen far from the tree.

I wanted to be agreeable with my mother, but if I'd been more agreeable, we'd both have been wrong... You don't have to agree with your parents cockeyed opinions or do exactly what they tell you if it conflicts with how you see yourself. Don't even feel bad if you don't want go to college after high school. If they're that desperate for you to fulfill their dreams, they deserve the nightmare you're giving them...

29.

Do you want to improve the world₂?

I don't think it can be done.

I know Lao-Tzu is wrong. In the past 2,500 years, the world₂ has been tremendously improved. The lives of people have been lengthened. Medicine has removed pain and suffering in miraculous ways. Material improvements have made life much more comfortable and safer. Science has given us miracles our ancestors only dreamed about, including electricity, indoor plumbing and hot and cold

running water. Airplanes and the Internet have created figurative bridges that take us everywhere.

Not everyone has a desire to improve the whole world₂. Some people only have a desire to improve their own world₂ or the world₂ of those they care about. The size of some people's world₂ only includes their country, tribe, community, family or friends.

The world₂ is sacred.

It can't be improved.

If you tamper with it, you'll ruin it.

If you treat it like an object, you'll lose it.

Lao-Tzu is both right and wrong about this. In the past 2,500 years, the world₂ has been treated like an object, and we can all now see that we're losing it. This pandemic is a preview to global warming. And global warming is a preview to mass insurrection, death and destruction as the world₂'s food sources shrink, and people die of hunger. That will cause mass social unrest on every continent, and the middle class will be the first to feel the wrath of the poor, much to the delight of the rich who are already doing everything in their power to distance themselves from the rest of us.

The world₂ is sacred. And it can be improved upon.

But we've also treated ourself and others like objects that we've projected out onto the world₂ by thinking it could go on like this forever. We haven't treated ourself like the subject of our life. Therefore, we've ruined ourself. And we can now see the results of that ruination in the world₂ around us.

We can still ameliorate that situation by treating ourself more subjectively. That will allow us to treat the external world₂ more subjectively and sacredly as well.

me²⁹

I treated myself like an object because my Jewish parents were treated like objects in 20th Century Europe, not as human beings. The Nazis decided to kill all the Jews as though they were killing off a pest or a culling a herd of wild animals.

The outcome of my early life wasn't hard to understand if you viewed me as an object that came out of a bag full of objects that was thought of as nothing more than litter that had been dumped out onto the earth. Such was the opinion of Christians about Jews that they'd manifested over 2,000 years. Such is the opinion of many Muslims, still.

The Nazis used Jews for medical experimentation. They used Jewish skin to make lamps. And they used Jewish fat to make soap.

Killing anti-Semitism while encouraging the virtues of Christianity and Islam is never going to be accomplished until Jews can overcome self-hatred – the objectification of Jews by Jews.

This is an in-house issue that we can see in the gay, Black and women's communities as well. It is, in fact, a universal problem in all tribes and sub-tribes.

Insanity was the only sane reaction I had to how I was viewed by others and how I saw myself. It's taken the world₂ this long for most people to recognize that Jews are people, too. And it's taken this long for some people to admit that gay-Jews are also people. Even the orthodox Jews don't yet believe that.

Now that the majority of people in America can agree to that much, perhaps we're now ready to review our opinions of Christians, Muslims, Hindus, Buddhists and Taoists, whether they're straight or gay. Perhaps we can now view our racial issues through the lens of self-hate rather than hatred for one another. If you don't hate yourself, there's no way in hell you're going to hate someone else...

Most people refuse to admit that they hate themselves. They don't attribute the majority of their problems to self-

hate. Even the majority of their medical and psychiatric problems are the result of self-hate. Half the commercials on TV are for temptations to poison yourself. The other half are about medications to heal you.

When the day comes that the world₂ gives up hating one another, I'll be the first to applaud their revelation of the vital importance of self-love.

30.

Whoever relies on the Tao in governing men
doesn't try to force issues
or defeat enemies by force of arms.
For every force there is a counterforce.

Violence, even well intentioned,
always rebounds upon oneself.

A master (z) does her job and then stops.
S/he understands that the universe is
forever out of control,
and that trying to dominate events
goes against the current of the Tao.
Because s/he believes in herself,
s/he doesn't try to convince others.
Because s/he is content with herself,
s/he doesn't need others' approval.
Because s/he accepts herself,
the whole world₂ accepts them (external events).

I wouldn't agree that enemies can't be destroyed with force of arms. There are good reasons for war. But there are better reasons for seeking a lasting peace that emanates out from within.

I also wouldn't agree that the whole world₂ accepts external events because some masters accept them. That may

not only be an exaggeration; that may be a moral conclusion that would encourage evil.

Accepting evil is evil. But knowing good from evil is harder than it looks unless your foundation is secured with a very good education that gives you a 360-degree view of the plain from every side of the mountain.

Those Muslims who still believe that Israel is like a contagion that's taking over the Middle East and the world₂ feel the exact same way about gay people. Those Christians who still believe that the 2020 election was stolen also despise gay people even if they pretend to love orthodox Jews.

Those orthodox Jews who still believe that Torah can only be taken literally, even though slavery has been condemned everywhere in the world, will still tell you that gays are an abomination before The Lord₁₋₂.

I am the personification of everything extremist Jews, Christians and Muslims would like to see eradicated.

And yet this is paradoxical. You'd have to conclude that orthodox Jews are insane in wanting to rid the world₂ of gays while encouraging the acceptance of Israel as a Jewish state. How do they explain God₁₋₂'s Creation of gay-Jews? We're the very personification of the edge of paradox.⁶

When we look at the White supremacists the Trump administration brought out of the woodwork and the rightwing Christians who adamantly support the Republican Party by any means necessary, we can see rabid anti-Semitism, homophobia and misogyny on their side of the aisle. How can they not consider themselves morally insane in promoting Christ₁₋₂'s love through hate, lies and disreputable means? Gay-Jews are the very essence of

⁶ Don't bother to read my lips. Read my books. There are answers to these questions in them that are right in front of your nose. But if you're a Jew who hates your Jewish nose, you won't be able to see them.

paradox because we test their belief in Jesus₁₋₂, even though He₁₋₂ May Very Well Have Been a gay-Jew.

When we look at the Muslims who can't even create democracy in their own countries, yet they insist that they hold the moral compass to pass judgment over Israel, we're looking at a belief system in individuals that's morally bankrupt and, clearly, insane. They're dripping with hypocrisy if they can't respond to the issues presented by a gay-Jew without threatening violence against every society that dares to defy their dogma.

Those who shape society are those who seek the truth, the whole truth and nothing but the truth. Therefore, those who shape society the most effectively are the scientists who know the most about the beliefs upon which the external world₂ is constructed. They create the material comforts out of the bounty of the earth that improves the quality of all our external lives.

Those who shape society are those who seek the truth, the whole truth and nothing but the truth. Therefore, those who shape society most effectively are the spiritualists who know the most about the truths upon which the internal world₁ is constructed. They create the immaterial comforts out of the bounty of the grounding within themselves that improves the quality of our internal lives.

Minorities, such as Blacks, gays and Jews, are subtly excluded from participation in the external world₂ because of the subjective issues that are keeping every society on Earth crippled with dogmas.

The Jew personifies the head of everyman. But when your thoughts are produced without awareness and filters, it poisons your inner, operating system. Your desires (genitals) overwhelm your feelings (heart) and thinking (head). And then your beliefs (soul) become detached from the rest of you, causing inner disharmony. That leaves you in denial of why you behave as you do.

The gay man personifies the penis of everyman. But when your cravings (–) overwhelm your desires (+), you lose the ability to discipline yourself sexually. Your fear of loneliness overwhelms you.

The Black man personifies the fear of guilt in everyman. But if you can't think of a thing you're doing wrong, you're so overwhelmed by what you see around you that you're blinded by rage at how you were made.

People judge the fruit by the peel, not the taste of the meat. And simple folk are terrified of what a Jewish head, gay penis or black skin might want to do to them. They're afraid of paradox. They can't explain the mystery of God's Awesome Ways.

If you look in the mirror and don't like what you see because you think you're thinking too much, asking for too much or because your skin is the "wrong" color, you have an issue with your penis or clitoris (desires).

If you're fat and your fruit looks lumpy or ill-shapen, you have an issue with your penis or clitoris. You may wish to look muscular and fit (healthy) and not frail (thin) or fat (self-indulgent).

If you drink, drug, smoke or gamble, you have an issue with your penis or clitoris. If you're in debt because of purchases you can't afford, you have an issue with your penis or clitoris. And if you've spoiled your children to the point that they no longer respect you, you have an issue with your penis or clitoris.

If your penis has been overwhelming your ego (anus), as we see it doing with today's Republicans who can't even live in the light of an election they lost because of their terror of Democrats, you're screwing yourself over with your penis or clitoris.

Therefore, like the Republican Party, you're doomed. Both are sodomizing themselves. And that's ironic given how homophobic the Republicans are. They condemn men

sodomizing one another, but they're secretly doing it to themselves.

The Master₁₋₂ Created the Tao. The Master₁₋₂ Personifies the Tao. The Tao is the way₁₋₂. The Master₁₋₂ Is The Destination₁₋₂. S/He₁₋₂ Is One₁₋₂ And The Same₁₋₂.

To master yourself, you should do your job and then stop. To master yourself, you should understand that the universe is always out of control. Trying to dominate external events goes against the current of the Tao because that's one sided.

If you believe in yourself, you don't need to convince others to believe in you. If you're content with yourself, you don't need the approval of others. If you accept yourself, the whole world₂ may not accept you, but that will hurt a lot less. You're a master because you apply the Tao given to you by The Master₁₋₂.

me³⁰

I couldn't apply the Tao to myself because I'd never studied the Tao. But I've secretly always loved paradox. When I was a kid I thought it was cool to appreciate absurdity, contradiction, enigmas and inanities. Now that I'm a senior citizen, I'm resigned to the importance of paradox.

I hate sports, but I love to play ball with my boyfriend... I also love to entertain the thought that refined people don't enjoy team sports, while the masses are stuck with competition through sports because they can't compete against themselves.

Both are utter nonsense. My boyfriend loves team sports and sex. He's not at all competitive with others, while I profess to compete only with me.

I'm vain about my body, and I'm conceited about my mind. Yet I constantly measure myself against those around me. When I meet someone who's handsome and evolved,

I'm jealous of his container and envious of his contents. I want anything any man has that I think I might be missing.

There's a gay man in me that yearns to be straight. There's a Jew in me that yearns to be Christian. There's a woman in me who yearns to be a man.

There's a slave in me that yearns to be free. But there's also a shadow side of me that insists it must lay down in opposition to my own light.

There's a side of me that finds me attractive and wishes to spend the rest of its life in my arms. But there's also an inner child in me who wants to spend her life with anyone other than me.

I'm a paradox walking on two feet. I'm an exclamation point that's been hammered down into a question mark. I'm a very strange creature, indeed.

But none of this is ironic. It's all paradoxical. A paradox is a conflict in your inner world. An irony is one that occurs in the world² we share. That's why ironies are bitter, and paradoxes aren't.

The Tao goes in every direction even if people only think in 2D. It's up to you to explore the Tao to decide what's true for you about you. Just doing the same old, same old all the time won't work forever. The day will come when you'll have to explore the opposite using your mind's eye to imagine other outcomes.

31.

Weapons are the tools of violence.

All decent wo/men detest them.

Weapons are the tools of fear.

A decent wo/man will avoid them
except in the direst necessity,
and, if compelled, will use them
only with the utmost restraint.

Peace is her highest value.
If the peace has been shattered,
how can s/he be content?
Her enemies are not demons,
but human beings like herself.
S/he doesn't wish them personal harm.
Nor does s/he rejoice in victory.
How could s/he rejoice in victory
and delight in the slaughter of wo/men?

S/he enters a battle gravely,
with sorrow and great compassion,
as if s/he were attending a funeral.

If you wish to look at a society in which people detest war and seek a lasting peace, look at Israel. Peace is their highest value. For the last 70 years, the Israelis have never been content with the outcomes in the Middle East. They've always sought peace through friendship wherever possible. Every war they've been forced into has been like a funeral for them, while you can see the Muslim fanatics glorifying war and the destruction of the Jewish state to this day.

But the Palestinians are a people who deserve a nation of their own. When they learn that there's only One God₁₋₂, they'll acknowledge the Jewish path up the mountain, and they'll humbly receive God₁₋₂'s Gift to them through us.

I'm a Jew, but I have no sorrow or compassion for what happens to the orthodox Jews who wish to see me disenfranchised from every society in the world₂, not just Israel. They wish to brand me a pervert who goes against "their" God₁₋₂'s Designs. And, like the Republicans in America who they support, they're willing to go against God₁₋₂'s Figurative Designs in the name of literalism. It's

only difficult to see the illogic of their suicidal strategy because contrariness is so common to us all.

The way₁₋₂ is not their way. Their way is the literal way of interpreting scripture. They're unwilling to use their God₁₋₂'s Words₁₋₂ figuratively to discover how they intersect with all the other ways S/He₁₋₂ Created. Consequently, they'll never understand the universality of The Master₁₋₂'s Way₁₋₂. The Tao will elude them. They'll continue to get more shrill, more defiant, more irrational and more enraged because they think themselves masters of the universe. They'll continue to live like **our** Master₁₋₂ isn't **their** Master₁₋₂, too.

When you can't use metaphor, symbolism and simile to create allegories; when you can't discern the difference between the world₂ around you from the world₁ within – you make serious errors of judgment out of an insistence on being contrary. And yet, The Master₁₋₂ Is The Teacher₁₋₂ of us all. Therefore, we should look at the grades of the extremists Jews, Christians and Muslims in retrospect to discern the answers they got right from the answers they got wrong. The humbled can learn from everybody.

me³¹

Once I started to explore my own scripture with the literary tools I'd learned at university that I used to explore all other scholarly works, I discovered that Torah was an amazing masterpiece. It was an allegory that was more profound than anything I'd previously read.

But when I went to orthodox synagogues to share my revelations with orthodox Jews, I was immediately shunned for being gay. They had no interest in anything I had to say about our scripture. They were immediately consumed with matters of their own penis (desire) as soon as they assumed they knew where I was coming from.

32.

All things end in the Tao
as the rivers flow into the sea.

To maintain the metaphor of a great plain (indigenism) that surrounds a mountain of faith that can be ascended from every side, there must be something in addition to land, sea and sky. There must be a fire within us that corresponds to the fire around us.

Therefore, this metaphoric description of the Tao is incomplete. If the Tao is like the rivers that flow downhill from the mountain to the sea, then this description doesn't consider the great plains; the vast sky above our head; and the mystery of fire, the abstract container for seven contents that we have nothing else like here on Earth.

The Tao is the way₁₋₂, but even the way₁₋₂ is not the only way. Here is a description of the seven ways (races) and the paradoxical meanings of the seven contents (attributes) found in every flame:

1. Illumination	Judaism	Wisdom
2. Warmth	Christianity	Love
3. Burn	Islam	Purification
4. Smoke	Hinduism	Prayer/Communication
5. Mystery	Buddhism	Questioning
6. Sound	Taoism	Mission
7. Smell	Indigenism	Intuition

The Tao is like a river that will bring you cascading down from the summit to the sea. Who'd want to remain at the top with God₁₋₂ when there's so much work to be done as you move toward the base? Who'd want eternal rest in Heaven or Nirvana when serving The Lord₁₋₂ by helping people is so much more fulfilling?

The Tao is the way₁₋₂, but the way₁₋₂ without a mission is a road that goes nowhere, a race without a finish. Just as a river runs to the sea where the water rises through

evaporation to create clouds that then rain down on the summit of mountains, the Tao holds a purpose beyond just that of the Tao.

To fully understand the intersection of all seven of these paths, you ought to read my other books. Each is a description of the folly of that race up the mountain alone. And yet, each celebrates the same universal overview you're receiving in this book.

For Lao-Tzu to have taken the way₁₋₂ in a way that he could describe the way₁₋₂, he must have also taken parallel paths as well as paths that intersected with the way₁₋₂. At the time he lived, the only other ways, in the chronological order they were given, were: indigenism, Hinduism, Judaism and Buddhism.

Therefore, he had four other paths from which to describe the way₁₋₂. The two paths that were created after Taoism were Christianity (love) and Islam (purification). Without love (Christianity), there's no point in going anywhere. But without the last name for God₁₋₂, inside and out, (Allah₁₋₂), there's no way to become soulful. You become dogmatic, insistent, inflexible, narrow, fixed, authoritarian, dictatorial and intransigent. And if you look at the governments of China, the Buddhist countries of the Far East and Muslim nations around the world, you see these failings in spades. They offer freedom **from** thought, not the freedom to **think**.⁷

Paradoxically, the Tao is most alive and well in Israel and the U.S. Only in a society devoted to wisdom and love

⁷ That said, the governments of Europe, the Americas, India and Israel suffer the problems of not thinking sufficiently deeply. Their citizens are not yet able to figuratively make their way through their inner world₁ out their anus (ego) into the world₂ and back to themselves to work from the center in a sphere of soulfulness.

will you create the front lines of the battle against foolishness.

But foolishness isn't a Jewish or Christian trait. Wisdom of the head and wisdom of the heart aren't reserved for Judeo-Christians. Foolishness is a universal failing. But if you want to see those who are onboard a ship of fools, just look at the politics of the rightwing Christians and orthodox Jews.

Only the wo/man whose head strives to be Jewish; whose heart strives to be Christian; whose navel strives to be Hindu; whose penis strives to be Buddhist; whose anus strives to be Taoist; and whose soul strives to be Muslim can take every way, including the way₁₋₂, through egotism to the top of the mountain of faith and back down again. Only such a wo/man can ride the rapids with excitement and joy at the magnificence of God₁₋₂'s Designs for us, inside and out.

me³²

That which got most in the way of me becoming soulful was my disdain of my femininity and my revulsion of the wonderful gift I was given in being passive by nature.

What makes a man a man is the woman (z) within him. And what makes a woman a woman is the woman (z) within her. So, what men and women have in common are the women (z) in them.

Here we are almost 5,800 years after the recording of the first metaphoric event (The Creation of Man), and no man seems to fully know how to fully operate himself yet.

Wo/man (z) is like a van with an indigenist driver and six faithful passengers. S/he's not a bus stopping for other people along the way. S/he's in a van transporting seven voices that correspond to inner forces. And none of them are getting off before the vehicle comes to a complete halt at the end of the road.

When they're young, most modern people (z) allow the indigenist in them to sit behind the wheel. They're idol

worshippers. But young people don't all worship the same golden calf. They worship the regional gods that they're unconsciously bonded to by their language, culture and the time in which they live.

With age and a bit more experience, young adults (z) switch drivers. They let the Buddhist in them drive faith in themselves. With their Buddhist behind the wheel of their vehicle, they're less concerned about race, religion and sexual identity. They're more concerned with discovering how they can operate in such a way that they can receive the bounty of material rewards and approval of their peers.

Those who are a bit more traditional, yet still modern (z), choose to let the Jewish, Christian, Muslim or Hindu voice inside them chauffeur them through life. This accounts for a world₂ view based on wisdom, love, redemption or detachment from the worldly₂ pursuits of those who worship themselves or their things.

But there are those today like Kamala Harris who are multi-racial (Southeast Asian and Black), multi-religious (Hindu and Christian) and married to someone who's completely different from them. (Kamala's husband is Jewish.) Such modern individuals (z) are forced by circumstances of birth and happenstance to take many roads up the mountain, whether they're consciously aware of each of these paths, or not.

I'm a Jew. My maternal grandfather was a Christian. And although he died before the War and before I was born, my mother raised me with an unconscious appreciation of both the Jewish and Christian paths she grew up under.

But because I'm gay (z), I had the added challenge of having to figure out how I could be a good person despite God₁₋₂'s edict in Leviticus 18 and 20 in opposition to my sexual lifestyle.

At first, this literally drove me crazy, and I had to be locked up and then constrained with medication for 25 years. But over a lifetime of inquiry into the forces that were

driving me, I was able to meld the world₂ around me with my world₁ within to develop the complex description of my inner world₁ using the seven parts of the human body that I've described to you.

Religion, language, nationality, culture, race, gender and sexual identity only have secondary effects on our inner forces. What makes us who we are is the voice of our inner child (z). And that child can only ask one word₁₋₂: "Why?"

33.

Knowing others is intelligence.
Knowing yourself is true wisdom.
Mastering others is strength.
Mastering yourself is true power.

If you realize that you have enough,
you are truly rich.
If you stay in the center
and embrace death with your whole heart,
you will endure forever.

The Tree of Knowledge described in the Hebrew creation story is an allegory, not a myth, legend or story. When it (your serpent) conspires with her (your heart), you (your mind) gets in trouble with Him₁₋₂ (The Master_{1,2}), not just with your conscience.

It's obvious that many people don't have a working conscience. You don't need me to present you with proof of that. Just watch the evening news.

So the only thing that constrains people are those who don't use their conscience (criminals). We should help all people develop their conscience so that they'll better constrain those who are completely without one. The criminally insane are everywhere, but they're especially attracted to positions of power and money.

Awakening is a mission that can be achieved whether, or not, you believe in a Master₁₋₂. You can become a grease monkey who's very good at fixing cars whether, or not, you believe in a Manufacturer₁₋₂ behind every vehicle that comes off the assembly line. What difference would it make to me whether you believe in the Manufacturer₁₋₂ if you're underneath my chase helping me to better enjoy a safe, smooth ride?

The more you learn to ask for what you want instead of simply taking it – and that included knowledge – the more you'll reap the rewards (blessings) of endurance. That's just common sense.

The Chinese were literally starving to death generation after generation for many centuries. They were overrun with European colonists and terribly behind in their ability to modernize and innovate. Then a Jew came along by the name of Karl Marx who taught them how to unite as brothers under an economic umbrella of shared outcomes. This wasn't an adaptation of the way₁₋₂. It was a whole other way. The Chinese way is now an offshoot of the Jewish way. The kibbutz system in Israel is a microscopic version of China. I see the Jews as like the Chinese and the Chinese as like the Jews.

Once you can internalize the Jewish way, you can understand the Taoist way₁₋₂. You can separate your two worlds₁₋₂ in anticipation of uniting them more authentically. This may be why the way₁₋₂ seems confounding to some when it's really quite simple.

When you stop stealing knowledge from yourself, you open yourself up to the mystery you hold within you. You open yourself to the treasure you hold inside that you can't access without self-respect.

Stealing knowledge from others is figuratively akin to castration. When you unceremoniously appropriate your own fruits to discover the secret inside of them, you do something worse than sodomize yourself. You don't just

inappropriately use your power against others. You slowly lose the very power you're seeking. Just look at what's happening in Hong Kong.

Once you can describe yourself as having two worlds¹⁻², you can teach other people to work together cooperatively toward mutual ends, provided your desire (serpent) for self-knowledge is pure.

To become the recipient of your own secret, you must seek the moral reason for your being while on every path you take up the mountain of faith.

Behave more like a Jew, from your head with wisdom; more like a Christian, from your heart with love and forgiveness; more like a Hindu, from your navel contemplating your detachment from your mother and attachment to those aspects of external reality that most call to you; more like a Buddhist, from the seat of your desires (– and +) below your belt to make all your dreams come true; and more like a Taoist, from your anus, where all that lies within you exits your system to return to you with blessings and good fortune. Then you'll become more like a Muslim master of soulfulness in pursuit of everyone's Master¹⁻².

You aren't just like a Jew who was chosen and had no choice. God¹⁻² Didn't Come to you, as He¹⁻² Did for the Jewish people, commanding you to reject all other gods. You have the choice of embracing our way in addition to your own. You have the ability to choose which manmade idols you wish to worship and which you wish to renounce.

You're a free wo/man (z) in a free society within yourself. You're the president you voted into office. You're fully conscious of yourself.

But you stand wherever you stand on the mountain seeking to climb higher or go lower. Or you stand wherever you stand seeking to keep others from going their own way.

Either you reach out your hand to help all others up, including gays, Jews and other people of color, or you strive

to be the gorilla in the urban jungle that beats his breasts as if to say, “me and mine.”

There are many gorillas (x or y) at the top of little hills, such as Vladimir Putin and Xi Jinping. America has shown the world₂ that we can take down gorillas. Donald Trump and the Republican Party may still be seated near the top of our society. But the Democratic Party (z) is the longest living party in the United States (180 years) and possibly the world₂. It's the political party that went from slave owners as Presidents to Obama as President.

The Republicans (x or y) are the party that began with Lincoln and the emancipation of the slaves. They've descended into the party of racists, homophobes, misogynists and White supremacists we're witnessing today. They'll be 170 years old by 2024. Let's hope by then we can help them see what's become of themselves. Let's hope by then most of them will be abandoned the G.O.P [Grand (?) Old (?) Party (?)].

We, Democrats, are showing the world₂ that we aren't human beings (z) who are going to be governed by gorillas (z or y). We live in the era when we're learning how to operate ourselves as human beings, not well-dressed apes. The spiritual evolution is upon us, and each of us is a missing link that will determine the outcome of this world₂.

The Black church didn't just have to emancipate the Whites. It had to create the opportunity for every human being in the world₂ to become a Moses unto himself.

If you reach the end of your 120-year mission, as did Moses, then you must become a Joshua (savior) unto yourself. You must find a way to figuratively take yourself over your Jordan River into your promised land. And nobody can do that for you. So you'd better take better care of your body, or it isn't going to be able to get you from start to finish.

I believe in the evolution of the species and the potential for the spiritual evolution of wo/man. I believe in

awakening, not sleeping through life. I believe in awareness and growth.

I believe we're all figuratively like trees. I believe this world₂ is like a garden that has turned into an orchard. The Hebrew word for "orchard" is "pardes". I believe we've been planted in this pardes (paradise) to turn it into a paradise on Earth, an orchard of opportunities for all good people to grow and become fruitful.

But I can see that our garden/orchard has been turned into a forest where people get lost. And parts of the forest have turned into a swamp where people are drowning in the horrors of the modern world₂ created by criminally insane dinosaurs who have no idea what a conscience is for.

We need all people to row in the same direction. Those who are rowing the other way must be enlightened to what frightens them within. If they continue to row against us, they must have their oar taken away, just as Donald Trump had his Twitter account taken away.

There is only One God₁₋₂, but S/He₁₋₂ Has two faces. One face looks in at each of us in our inner world₁, and the other face looks out at us in the outer world₂. And it's up to each one of us the know this about God₁₋₂ and then to acknowledge it in ourself.

me³³

About ten years into my relationship with boyfriend #1, I was on my way somewhere in my car, when I suddenly burst into tears and had to pull over because I was crying so hard I couldn't see where I was going.

I sat in my car sobbing uncontrollably for many minutes. But what was so astounding about the experience was that I had no idea why I was upset. I had a successful career as a teacher. I had a boyfriend who had an enormously successful career in the business world₂. We had a beautiful house on a hill with a view overlooking half the city of San Francisco. I had my health. And my boyfriend had staved off the

symptoms of HIV for more than 15 years with his own interventions. My parents were well at the time. I was taking ballet classes again. I had a vibrant social life as the spouse of a successful entrepreneur. There was no reason why I should be beside myself in tears.

So, I just sat there and allowed myself to cry. But when I was emotionally exhausted and somewhat at peace inside again, a voice rose inside me, asking, “Why are you crying?” And you’ll never guess what happened next.

Another voice immediately replied, “I want to go to synagogue and pray.” And then I began to laugh through my tears. The last thing I ever expected me to tell myself was that I wanted to be amongst Jews in prayer. But when I heard these words, I assured myself that despite my atheistic lifestyle, I’d go to synagogue, even though it would surely incur the ridicule of my friends and family.

34.

The great Tao flows everywhere.

All things are born from it,
yet it doesn’t create them.

It pours itself into its werk,
yet it makes no claim.

It nourishes infinite worlds,
yet it doesn’t hold onto them.

Since it is merged with all things
and hidden in their hearts,
it can be called humble.

Since all things vanish into it
and it alone endures,
it can be called great.

It isn’t aware of its greatness.

Thus, it is truly great.

The anus isn’t aware of its greatness either. Nobody calls the anus great except gay men. The anus is humble. In fact,

the anus is the humblest of all parts of the body. What other part of the body does its job under such weight and distain by everyone. Yet, people don't admit that their own humility emanates out from this part of themselves.

Most people revile the anus of others and are ashamed of their own. No one walks proudly down the street carrying a package of toilet paper; I don't care where you are in the world₂.

The Tao may come from China, but the anus comes from God₁₋₂. The Tao describes itself as a tool, but the Tao doesn't describe itself as The Maker₁₋₂ of that tool. Therefore, the way₁₋₂ is an operating system. It's a hammer. It's a nail. It's wood. But the Tao isn't The Two-Faced Creator₁₋₂ of the tools we've been given.

You, too, have two faces. If you think you have only one face because you strive for honesty (head), sincerity (heart) and authenticity (soul), admit now that you're delusional. You have seven faces, while our Creator₁₋₂ Has only Two. S/He₁₋₂ Sees us from within and from without. Therefore, we're responsible for what happens within us and around us regardless of which way we claim is the best way up or down the mountain.

If you think you don't have a spiritual operating system that leaves you with seven faces, then you'll never understand the Tao. You'll never find your way onto the way₁₋₂. You'll yearn to be a horse from afar. You'll never ride a horse.

Not being aware of your greatness doesn't make you great. It makes you small, minor, tiny, ordinary, lowly, awful, slight and unimportant.

Becoming great is harder than it looks. This is why you see truly awful human beings like Donald Trump do one or two things right – like recognizing that Jerusalem is the capital of Israel and succeeding in encouraging some of Israel's Muslim neighbors to make peace with her. Even awful people do a few good things.

The Republican Party in the United States, like the Communist Party in China, the United Russian Party in Russia and Nezam in Iran are defunct, political systems whose goals are oppression and anti-God₁₋₂ allegiance to the external world₂ at a cost to the world₁ within each one of their citizens.

The more you unite with the world₂ through the Internet, the more you'll discover the differences in people that you can learn from to awaken the seven inner forces within you. And the more you communicate your knowledge of life to those who live in oppression, the more you'll make them green with jealousy and envy of how you live compared to them.

The Chinese steal knowledge from America. The Russians steal power. And the Iranians just steal glances that reveal that they want what we have.

me³⁴

Going to synagogue in my forties for the first time since my Bar Mitzvah began as a delightful experience. I chose to go regularly to Torah study at a gay synagogue. And because of a bachelor's degree in English literature, a master's degree in Education and another master's in English with a concentration in linguistics, I felt like I was in my element and with my people.

I wasn't prepared for the opposition I got to my ideas about God₁₋₂ from other gay-Jews. I was shocked at how antiquated their ideas were, even though they were warm and pleasant people overall.

35.

Music or good cooking
may make people stop and enjoy.
But words that point to the Tao

seem monotonous and without flavor.
When you look for it, there is nothing to see.
When you listen for it, there is nothing to hear.
But when you use it, it's inexhaustible.

Music fills your heart. Food fills your belly. Both are external sources of nourishment that satisfy the senses.

But the Tao comes from within. The Tao is food-for-thought. It's nourishment from within that contrasts nourishment of the body with nourishment for the soul.

The Tao is like a song from God₁₋₂. We hear it. We attempt to sing it back to Him₁₋₂. But we can never be in two places at once. We can never be completely focused on the world₂ around us as well as the world₁ within. This would be the meaning of: ecstasy. This would be pure rapture. This would be the experience of orgasm and pie a la mode with whipped cream with a cherry on top.

me³⁵

In middle age I was surprised to discover that I was ready to apply the delights of orgasm to the external world₂, including the world₁ of faith, while those around me were consumed with avoiding any and all melding of the two.

As a teenager in high school, I was separate from my peers. I was like Sheldon Cooper from "The Big Bang Theory." I was out of touch with my penis. So while my classmates were enjoying all sorts of collusions between their penis or clitoris with their heart, I was firmly ensconced in my head without a clue to what the others were doing.

I had no idea then how difficult it was for anyone to go from their navel (the diving board) to matters below the waist. I couldn't understand why people had such a hard time bringing their cravings (–) desires (+) into public discourse or how their ego got in the way of them expressing

themselves authentically. But, then again, I didn't know how difficult it was for me, either.

I didn't know what I had that they were missing. I didn't know what they had that I was missing. Because I didn't know my way around myself from within, I couldn't talk about the universality of the human experience. And even though I visited many synagogues in the Bay Area, I couldn't feel totally unified with the Jewish experience, not even the gay-Jewish experience.

36.

If you want to shrink something,
you must first allow it to expand.
If you want to get rid of something,
you must first allow it to be given.
This is called the subtle perception
of the way things are.

The soft overcomes the hard.
The slow overcomes the fast.
Let your workings remain a mystery.
Just show people the results.

Judaism has always wanted anti-Semitism to shrink. But now that the Coronavirus is being rightfully blamed by some on the orthodox Jews who deny science, anti-Semitism is, once again, growing.

Israel is imperative to the world₂ because Israel represents one of the seven paths up the mountain given by God₁₋₂. If the anti-Semites don't recognize that they take knowledge from the Jews without acknowledging the source of their knowledge, they're going to prolong the struggle for world₂ unity.

The Hindus were the first to figuratively climb the hills and mountains around Mt. Everest, the highest mountain in

the world₂. But even the highest mountain in the world₂ doesn't go up as high as the mountain of faith I'm speaking about.

The Hindus were given their navel to contemplate, the stem of the fruit from the Tree of Knowledge that was the allegory later given by God₁₋₂ through Moses to the Jews.

The Buddhists rejected God₁₋₂, The Source₁₋₂ of all knowledge, but kept their appreciation of self-knowledge in the form of faith in themselves.

The Tao presents the way₁₋₂ to appreciate every way.

The Christians have watered our Eden with love in an effort to turn this *pardes* (orchard) into paradise.

And the Muslims shine down a summer heat and wind that burns right to the bone if you aren't motivated to grow.

Eventually, the soft will overcome the hard. Over a great deal of time, the tortoise will surpass the hare, and those who crawl will prove that they can make their way to the finish line long before the speedy.

Whether you let your workings within remain a mystery or whether you're inspired to learn how you operate, the results will speak for themselves.

You're figuratively enrolled in a school. But you might be in a race not to have to graduate until you've made all your dreams come true. Or you may choose to remain here to graduate with a Ph.D. degree as I am, in *me*¹⁻⁸¹.

But your grades aren't going on anyone else's report card, not your parents, your children, your spouse or your best friend. The Teacher₁₋₂ Keeps everyone's grades separate. So, it behooves you to learn about guilt before you boast about all you know about the love of life.

me³⁶

Don't assume you know what's going to happen in the next second, let alone the next year. Time is out of your hands. We're all here, now. We all have a subjective view of

the past and try to create as objective a projection of the future as is humanly possible.

Those who don't appreciate this truth will endeavor to live in denial of reality. They'll defy science and outcomes they don't like. They'll tell you all the about the future as though they returned from it with firsthand knowledge of what will be.

They won't try to learn from their misunderstanding about the nature of time. They'll try to double down when confronted to convince themselves that they're not guilty of a thing.

But we know that they don't know how to handle guilt. We know that they can't get one second ahead of the rest of us. We know that we're all in this together, separately.

37.

When there is no desire,
all things are at peace.

This is so true... When a man has had his penis dismembered, he doesn't rape again. And if you castrate him at the same time, peace will enter his mind in a way he never could have imagined before...

Remember that Lao-Tzu wrote about the Tao after the Buddha had presented his way up the mountain and before Jesus₁₋₂ Presented His₁₋₂. Therefore, we mustn't forget that Taoism is the fifth way, not the final way. Nor is the way₁₋₂ the best way. All the ways are the best. The Tao is just the best way to understand the paradoxes of life.

Desire is figuratively centered in the penis because that organ is so obviously different from all other parts of the male anatomy. The penis is located just above the testicles, just as the serpent in the creation story was located in the Tree of Knowledge where it knew all about the two fruits (good and evil) hanging there. Naturally, if you remove the serpent and the fruits from the tree, there's nothing to steal.

And that would have left Eve with no motivation to defy God₁₋₂.

But that's hardly the right answer. People have been figuratively cutting down trees with war to stop people from behaving in ways deemed undesirable. And they've been figuratively castrating boys and men with lies to create compliant eunuchs since the beginning of time.

Civilization has tried to solve the problem of loyalty and desire in cruel and inhuman ways. People may be terrified of snakes and of men who are corrupted by power. But the whole point of the way₁₋₂ is to solve these problems literally and figuratively using wisdom and love as your guides.

me³⁷

When I was a young man, I was incredibly naïve. I went to school to learn, not to socialize. I went to family functions to eat, not to enjoy my relatives. I never went to playgrounds or sporting events because those were places filled with children. And I didn't look for hobbies to fill my time at home. I read.

When I was a middle-aged man, was still naïve. I chose to become a writer so that when I opened my mouth to talk, I'd be able to edit what came out of it. And now as a senior citizen, I have to be more careful about how much I simply assume is true just because I say so.

Becoming suspicious of myself and others isn't pleasant or desirable. But I'd rather focus on my suspicions about me than them. I'd rather fix the one person I know is motivated to listen. I'd rather read me and then write about what I've read.

Thinking others need to be held suspiciously at some distance makes me feel duplicitous. I don't like it, even if I have to force myself to do it sometimes.

Nevertheless, I can't hold people as close as I used to. We may have to stay six feet apart literally these days, but I

now see that we have to stay at least that far apart figuratively, too.

In truth, many of the things I believed to be true about others in the past weren't. And that left me not only disappointed, but frightened. That fear (yellow) mixed with blue (sorrow) has made me green with envy. If only I were like other people. If only I could be deaf and blind and walk the Earth hand in hand with others as they do with one another.

By painting the world² all black (guilt-ridden) or white (innocent), I was only revealing how yellow (frightened) I felt about having to be me for a lifetime. Every day I felt like I felt on my first day of school. The kids all seemed so much bigger than me. And they looked like they knew how to talk to one another, and I didn't.

Giving up my prior perceptions of reality wasn't a habit I could just drop. Besides, it wouldn't have been cautious of me to do so. What made more sense was to look more closely at the conclusions I came to about others that were triggering my insecurities and doubts.

Today, I love gays and Jews because I am a gay-Jew. I love expressing myself in stereotypically gay and Jewish ways because that's my nature. I no longer apologize for standing out in the crowd. I am who I am.

38.

The ordinary wo/man keeps reaching for power;
thus s/he never has enough.

The ordinary wo/man is always doing things,
so many more are left to be done.

Therefore, a master concerns herself
with the depths and not the surface,
with the fruit and not the flower.

The power in the fruits of knowledge is both good and evil; just as the power of the tongue is both good and evil, depending on what you choose to say.

The fruits of knowledge are figuratively seated in your testicles. The life you create with yourself is based on your desires. Therefore, you're the personification of a combination of both good and evil regardless of what you may happen to look like on the outside (x or y).

The mixtures that comes out of your mouth is no different than what comes out of a penis in orgasm. You're fruitful and deadly at both ends. You give to the world, and you sicken the world. It's all a question of how well you know how to recognize what you were given and what you can do with it.

If you wish to increase the allotment of good over evil in your children, you're going to have to teach them to give more than take and love more than hate. You're going to have to teach them to love themselves first, and not last.

I'd add that you shouldn't use your genitals just to create life. Use them first and foremost figuratively to give of yourself through loving words and deeds. In this way, your penis will grow to an unbelievable, figurative length, and it'll surely get harder and harder over the years.

But this figurative augmentation in size and firmness will create moral dilemmas, as well. You aren't always going to have something good to say to people. And since the truth withheld is a lie, you don't want to lie, no matter what. That said, the truth sincerely given might be hurtful.

This makes knowledge much less significant, and wisdom, much more significant. In an effort to do only good, you may need to search for a way to be honest (head), sincere (heart) and authentic (soul) rather than one or two out of three.

This moral dilemma is the rock between you and the hard place you may find yourself in at times. This is the source of

the maddening ironies and paradoxes of life that we're all subjected to.

First and foremost, self-love should be vital to your wellbeing. You ought to forgive yourself for your trespasses as you attempt to better yourself day-by-day. Instead, many people shirk their quest for ecstasy in the privacy of their bedroom in favor of simply looking good in public.

A master (z) concerns herself with the depths and not the surface. S/he models what you should concern yourself with, too. This creates what's called a: persona. A persona is a combination of habits, good and bad, that you unconsciously rely on to communicate as authentically as you can.

Most people prefer the surface of reality: developing an interesting persona. Like the surface of a mirror in which everything reflects something else, their persona has no real depth. It's just a mirror image. It's a two-dimensional surface of themselves that only appears to be 3D.

It would behoove you to figuratively go through the looking glass as did Alice. It would behoove you to make your way to the bevel in the glass at the edges to perceive the distortions that alert you to the frame you hold around your own picture. Look, instead, for the Wonderland where appearances have been stripped away and reality looks as raw as it really is. (Just don't do it with drugs.)

The flower from the Tree of Knowledge is the appearance of reality. It's the beauty, fragrance and appeal of life when you're young, innocent and naïve. Only over time does the fruit emerge from the flower. Only over time does the fruit mature from green to ripe, and then (usually) get rotten.

If you wish to use the way₁₋₂ to understand all ways, you're going to have to separate the world₂ we share from the world₁ of faith within; the surface from the depth; the appearance from the real; the mirror from the Wonderland.

me³⁸

What I wanted all my life was the satisfaction of a craving I couldn't consciously acknowledge. It was a sensation that was occurring below that level of the self we call: consciousness. What I wanted was an intimate relationship with me in which I could use my self-love to forgive me for my trespasses as well as to motivate me to seek greater self-knowledge in all my affairs.

It was hard to stop smoking, drinking, drugging, overeating and having anonymous sex because these cravings masked a deeper desire I couldn't yet address. I couldn't address the feelings that accompanied my thoughts and desires (– and +) because so many of my desires led to feelings of rage (red), agony (orange) and horror (yellow). But once I could feel even a part of this rainbow of hope, I opened like a flower in the noonday sun. Then it was easy to see why my thinking became obsessive instead of loving.

Then I knew why people complain about thinking too much. They just don't have the spiritual tools at their disposal to manage the negative feelings that flood their mind. They choose to avoid rage in favor of anger; agony in favor of worry; and horror in favor of fear.

People choose to feel as little as possible. And when they discover how green they are with jealousy of the body other people have been given or the envy they hold inside at the gifts others have that they don't – people realize that they're headed for a terrible grief, not merely disappointment or chagrin.

Because I want to feel deeply, I tell my penis to shut up when it insists on focusing on something that's not in my best interests.

Now that I understand the life force (desire) within me, I can better appreciate the combination of water (emotion) and sand (thoughts) I move through (mud) that secures my modern mind in place.

A master (z) views the parts with compassion
because s/he understands the whole.
Her constant practice is humility.

Embarrassment of the container you were given will, over time, lead to modesty if you make peace with how you appear physically. But this requires effort. This requires self-compassion, not self-indulgence.

Once you've learned how to care for the vehicle you have and can see that it's well on its way to taking you to your final destination, your appreciation of the way you've maintained your vehicle will be rewarded with a modest self-regard.

Not all good-looking people are modest. Quite the contrary. Some of the plainest people on the planet are modest, while many of the "beautiful people" are difficult to stomach, even though they may be quite appealing to the eye.

Shame of your character only comes with spiritual evolution. When you think about some others as inferior to you, you become ugly. When you embrace inclusion, you instantly become beautiful again.

That said, the colors of the rainbow don't meld to look like mud. They maintain their distinctive differences. And you should do the same with boundaries, borders, margins, edges and limits.

The Jews were first locked up in Europe in cages (ghettos) to keep the "animals" away from the "people." That practice ended in the last century with the White Europeans rounding up all the "animals" and destroying them like vermin in gas chambers and burning their remains in ovens like garbage.

So much for the "attractive" character of White Europeans less than 100 years ago who believed in exclusion as a means of control. Let's ask Jews and other non-Whites in Europe today how much White people have improved

their appearance since Naziism and anti-Semitism were linked as one as a means of “animal” eradication. How much have White Europeans around the world² evolved into angels in the last 100 years? (If they’re angels, in my eyes they’re very well disguised.)

In the U.S., it’s been Blacks who’ve been kept in cages (ghettos), not Jews. But many White, Europeans in this country still see the Blacks as animals fighting one another in an urban jungle setting for domination of the fittest. What they don’t see are the gorillas in their own Republican Party who are forcing this artificial evolution of the fittest to the detriment of the finest.

Embarrassment of your body may be ameliorated with modesty, but shame of your character can only be ameliorated with humility. And the rightwing White Republicans who call themselves “Christians” are doing everything they possibly can to congratulate themselves for their “humility,” as would a gorilla pounding its chest.

Humility is, in that sense, no different from modesty. Once you can appreciate the beauty of your body, you can do the same with the beauty of your mind. Once you know that you know what you know because you put great effort into learning about the meaning of your being, you surpass conceit for the rewards of greater self-knowledge.

Once you realize how little you really know about yourself, you become humbled to the depth of the self-knowledge needed to live a spiritual life. Then you humbly seek God¹⁻²’s Help in all your affairs. Then you can see that the work there is to do is so great that no one can do it alone or only with the help of other flawed human beings.

Humility is created through your relationship with yourself, not by mirroring the humility you see in others. Until you discover that, you may be looking down arrogantly on some and may even push others around to get what you want. You aren’t going to surmise that your character may need improvement.

Knowing a great deal about one or another aspect of the world₂ around us becomes less valuable once you're engaged with seeking yourself.

There are experts on everything concerning our external world₂. You can hardly find a person who won't tell you that s/he's an expert on something. And all these experts will hardly shut up once you show an interest in what they happen to know about the external world₂.

In addition to having an interest in external things, it's useful to develop an interest in internal things. This is why I say that life is a school and God₁₋₂ is our Teacher₁₋₂. This is why I proclaim that I'm my major.

I hope to graduate with a Ph.D. in me¹⁻⁸¹ by taking the way₁₋₂ spirally around the mountain of faith to the summit. By the end of my life, I'll surely see what degree I'll graduate with.

But I couldn't have learned what I already know about myself without people like you. Good people have been my greatest tutors. Some have taught me to love my desires (+). And some have taught me to hate my cravings (-). In this way, I cherish my penis, the seat of all my desires (+/-). I wouldn't want to give up my penis literally or figuratively.

My mother's utter hatred of fat people was really based on her aversion to people who substituted food-for-thought with food. But because she couldn't explain her belief to herself, she couldn't explain it to me, either. She projected her fear of food-for-thought onto other people's bodies and vilified them for what they literally looked like.

Conspiring in the evolution of the **fittest**, not cooperated by participating in the evolution of the **finest** is a common mistake.

Once you're not embarrassed by your body because you've developed modesty in place of vanity; once you're not ashamed of your character because you've developed humility in place of conceit – you're ready to explore humiliation, the third and last aspect of guilt.

The humiliation of making a fool of yourself in front of others can be substituted with humiliation before yourself and The Lord₁₋₂. You can humiliate yourself with depression, repression and other forms of mental illnesses to develop self-loyalty by stopping stinking thinking before it escapes your lips.

But that requires becoming willing to share your inner world with yourself and God₁₋₂.

Only as you age with appreciation of pain and suffering as a personal means to an end with God₁₋₂ as your goal when you get to your final destination, will you be able to say that you're leading a full life. This produces a graciousness and style that the mere appearance of gracefulness of the body cannot encompass.

me³⁹

My mother was arrogant. But she looked down on Jews and Christians alike. She did so secretly because she didn't want to offend her mother (Jewish) or father (Christian). She just didn't have enough self-intimacy to understand why she was secretly so arrogant. I don't think she showed anyone this side of herself except me.

By contrast, my father wasn't an arrogant man. He was a rage-a-holic who had frequent meltdowns because, like a toddler, he couldn't get his way or understand why his way couldn't be the only way.

Nobody knew of his tantrums except his family members. But we all knew this about him. In front of others, he never, ever allowed himself to let go and express his rage. This side of him was for family only.

My father was pushy instead. He wanted to push all Blacks into ghettos. He resented even having to look at them on the streets of New York City. He also hated gays. He thought they were perverts who shouldn't be allowed to gather in "polite" society.

The fact that one of his sons (me) and one of his grandsons turned out to be gay was something he didn't want to think about. And anything he didn't want to think about, I think he relegated to a place in his heart where he could secretly hate the world₂ to his heart's content. (After two quadruple bypass surgeries in older age, he died from heart failure after almost a week of suffering in a hospital.) God₁₋₂ Is truly poetic.

But the world₂ is prosaic. And your parents are just people like you. If you don't see the boar (x or y) and sow (z) sides of yourself, you'll live in an idealistic fantasy that will leave you disappointed and confused about your own piggish tendencies.

40.

Return is the movement of the Tao.

Yielding is the way₁₋₂ of the Tao.

All things are born of being.

Being is born of non-being.

The word "Zionism" means "return." It was coined 2,500 years ago when the ancient Jews who'd been slaves in Babylonia (Iraq) were allowed to return to Israel under the new Persian (Iranian) ruler (Cyrus the Great).

When the Jews discovered that God₁₋₂ Was everywhere, there was no need to return to Israel to serve Him₁₋₂. But when they discovered that God₁₋₂ Was everywhere, they also discovered the hypocrisy in having believed that their ancestors had literally carried Him₁₋₂ from Egypt to Israel in the Tabernacle.

This opened their mind to the idea that the mystery of life was going to have to be revealed in stages. They didn't yet know that the world₂ was round. Nobody did. But they suspected that their thinking wasn't quite as flat as the thinking of their ancestors.

This, ironically, moved the Zionists in waves back to Israel despite the fact that God₁₋₂ Was everywhere. It confirmed for them the importance of the land God₁₋₂ Had Given our ancestors. It confirmed The Source₁₋₂ of milk and honey.⁸

“All things are born of being.” And indigenism represents the birth of being because indigenists worshipped their own creations. All things were idols to them. All people were idols, objects to be treated objectively, not subjectively. That’s why many indigenists sacrificed people to their gods and even ate people in order to infuse the attributes of those people in themselves.

If Hinduism represents the **infancy** of spiritual being, that’s because Hindus figuratively worship from the tops of hills as they look down on reality with an imagination great enough to envision a Creator₁₋₂ Who Has no physical container. The Hindus make their way from the plains of India to the Himalayas, assigning a god to the summit of every perspective that has an inspiring panorama. To their credit, they arrive at the concept of One God₁₋₂ Who’s formless: Brahma₁₋₂.

If Judaism represents the **child** of spiritual being, then the Jews are the descendants of the Children of Israel and the people of the book (Torah). The child sees that there can be only One God₁₋₂. The child has made his way to the top of every hill and mountain in search of Oneness₁₋₂. The child has nowhere else to go but within to seek the essence of God₁₋₂ in both his worlds₁₋₂.

If Buddhism represents the spiritual **adolescent** of spiritual being, that’s because the Buddhist rejects God₁₋₂’s

⁸ “I₁₋₂ have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites – a land flowing with milk (love) and honey (wisdom). [Exodus 3:17]

Authority. The Buddhist is the world's greatest anti-Authoritarian₁₋₂. S/he embraces the final destination of Nirvana after many lifetimes of reincarnation.

The Buddhists reject The Judgment of God₁₋₂ over them. They live out their life in judgment of themselves. No name for God₁₋₂ Will Decide for them what will come after their life. They consider themselves enlightened enough to judge themselves to determine their own fate or destiny.

If the Taoist represents the spiritual **young adult** of being, then the Taoist sees the discrepancies in the first four faiths. S/he sees the paradoxes created by belief and non-belief alike. The Taoist sees the dogma inherent in the wo/man who sees the yin₁ (inner) and yang₂ (outer) that encompasses every abstraction of reality.

So, you could say that the first four faiths (indigenism, Hinduism, Judaism and Buddhism) are four ways to and up the mountain. But the Tao is the way₁₋₂ up and around the mountain. The Tao is the spiral path that intersects all the other paths.

In that sense, the Tao is a unifying theory that was given to wo/man at a very precise time in history before the birth of Christ₁₋₂.

But along with the theory of unification through paradox comes the need for a return down from the summit of the mountain. "Return is the movement of the Tao" because paradox moves us upward and downward. The further we go up externally, the further we go down internally. The more we seek God₁₋₂ externally, the more we must come down from the mountain of faith with modesty, humility and loyalty to seek Him₁₋₂ from within.

"Yielding is the way₁₋₂ of the Tao" because there's no need to fight over who's right when everyone's somewhat right. It's not the views from each path that are untrue. It's the dogmas created by each path that refuse to admit any of the other views that's so destructive.

Christianity represents the thrust down from the mountain. Love is the only reason to return back down to the great plain to help the idol worshippers see the reflection of themselves in their creations.

Forgiveness and understanding work hand in glove when you apply love to your actions. Christians consider the Gospels “The Good News” because they produce the love that they’re disseminating to others, like rivers that flow to the sea.

In that sense, you might say that the sticking point lies with the orthodox Jews who refuse to admit that Jesus₁₋₂ Enhanced Judaism by internalizing it with the concept of symbolism which acknowledged the God₁ within everyone.

You might add that the sticking point lies with the rightwing Christians who believe that Torah can’t be taken figuratively to create the intersection between truth (red circle) and belief (blue circle) that melds our two worlds₁₋₂ with meaning.

Despite the fact that Jesus₁₋₂ Enhanced the main metaphor of Moses with symbolism, these Christians believe that gays are an abomination to The Lord₁₋₂, when it’s always those who are excluded who hold an unseen view of you that God₁₋₂ Wishes you to explore.

When you compare life 100 years ago to life today, the most striking difference is how much better it is nowadays for gays and Jews. Surely, this is a sign that Jesus₁₋₂ Was gay, not only Jewish.

Since ancient Christians didn’t participate in cannibalism as they made their way around the world, today’s Christians don’t have to worry about participating in sex with their own gender. Just consider it an acquired taste and move on. Nobody’s going to serve you human flesh for dinner, and nobody’s going to force you to have sex with someone from your own gender. Get over it. Move on.

Muslims already take Torah figuratively. What they can’t yet do is appreciate the Quran for the 114 similes the

Prophet Mohammad used to embellish the concept of God₁₋₂ as our One and Only Source₁₋₂ of redemption, regardless of anyone's faith or philosophy.

If you can't appreciate metaphor, you can't appreciate symbolism. And if you can't appreciate symbolism, you can't appreciate simile. And then allegory flies out the window.

Many Muslims are still stuck on the word: Allah₁₋₂ as the only legitimate name for God₁₋₂. That arrogance is leaving them behind when it comes to modernity and peace on Earth. It's keeping them from accessing their inner child (z).

"All things are born of being." Some things that are born of being aren't alive, such earth, water, wind and fire. But all things born of being that are alive are encased in a vehicle made of things that aren't alive.

You can cut off a man's arm, a leg, his penis or even his testicles, and he can heal and stay alive. But if you cut off his head or cut out his heart, he literally dies. If you cut out a person's soul, s/he also dies, although not literally.

Many people who consider themselves modern (z), don't understand this about themselves. They don't realize that the body isn't alive. What's alive is the person inside that body. Therefore, they're confused about how to treat people subjectively and respectfully.

"Being is born of non-being." This is a conclusion you come to that can't be verified unless you see yourself as like a driver (spirit) in a car (body). This makes spiritual evolution a process given to us by God₁₋₂ to discover the miracle of being (contents) that emerges out of non-being (container).

me⁴⁰

Most people seem to think life should be fun, romantic and carefree. And when it doesn't turn out that way, they often think they've been cheated out of something they deserved.

The other conclusion they come to is that they think money, sex and food will make up for what they're missing. They may even think that drugs and alcohol will give them what money, sex and food don't have to offer.

They don't realize that what they're missing is food-for-thought. What they don't realize is that there's a poetic justice to everything. If people would think more deeply about what they think about, they'd find that their mind flows naturally to thoughts that are intended to make them question their very being. And that's a good thing!

My inner child was raised on taboos set in place by my father and mother. I couldn't talk to my inner child about these things. She couldn't remember what I said. It was as if she spoke a different language, which was ironic, since my parents spoke different languages from one another (Lithuanian and German). They did fine until they started speaking to one another in English. Then all hell broke loose.

Most people choose to distract themselves from hypocritical thoughts rather than delve into them. They don't want to do the hard work.

People don't want to turn their life into a mission that applies discipline to every area of their being. They think exceptions to the rule, self-indulgences and relaxation are what's most important about a life well lived. And so they die almost as numb as when they were born. They come and go screaming. And in between, they're screaming at each other a lot of the time, too.

41.

The path into the light seems dark.

The path forward seems to go back.

The direct path seems long.

True power seems weak.

True purity seems tarnished.

True steadfastness seems changeable.

True clarity seems obscure.

The greatest art seems unsophisticated.
The greatest love seems indifferent.
The greatest wisdom seems childish.

The Tao is nowhere to be found,
yet it nourishes and completes all things.

“The path into the light seems dark” because your eyes may not yet have accustomed themselves to the light (spiritual illumination). It takes time for eyes to stop aching when first exposed to light (new ideas). After all, we were all born from darkness (ignorance) and brought out into the light (wisdom).

“The path forward” may, at times “seem to go back” because sometimes you may need to push yourself to keep going forward while, at the same time, you may wish to be pushed. This is an unpleasant paradox that’s sometimes referred to as: the Monday morning blues.

“The direct path seems long,” but that may be because the mountain isn’t that high to climb, but the way back down may seem to take forever. So long as you remain curious and disciplined, you’ll discover plenty for you to do within and without, whether you’re on your way up or down.

“True power seems weak” when you observe all the gorillas around you beating their chest while grimacing and howling at one another. But you’re a human being, not a grating ape. Therefore, exercise your body and mind daily. Develop your skills thoroughly. And seek patience constantly.

“True purity seems tarnished” because you may have had to tarnish your reputation in your own eyes to then polish it with atonement and let it shine anew before you can say that you’re finally modest and humble enough in your own eyes to seek loyalty to God¹⁻², inside and out.

“True clarity seems obscure” until you can admit you’re a hypocrite. If you’ve got a penis, whether it’s been circumcised, or not, you’re a hypocrite. Whether you’ve got a clitoris, or not, you’re a hypocrite, too. So, watch your desires like a hawk.

Your life will always be a mystery because you can’t see beyond your own horizons. Desire will pursue you so long as you live.

You can look at a bonfire and try to fathom what the flames are reflecting back about what’s inside your soul, but that’s entirely subjective. You can’t look down into the sea more than a few feet before clarity turns to obscurity. What life does to you becomes obscured by your own medium of expression. You create your own shadow just by seeking more light.

“The greatest art is unsophisticated.” For all the weirdness in the background of the Mona Lisa, I can tell you, that I’ve been where she sits now. Her background looks as other worldly as mine did.

I can relate to the smile on that woman’s face and the way her hands are folded in her lap, as if to say, “My werk here is done.” What’s behind the Mona Lisa is her past. What’s ahead of her are people like you and me.

“The greatest love seems indifferent” if you don’t know what loyalty looks like. If you give without the other person realizing that you’re giving, you may still be loving and loyal; they may just not be able to see it. But the same is true of you. It’s your ability to perceive your own indifference that will allow you to see how blessed you can still be.

“The greatest wisdom seems childish.” The wisdom of the Children of Israel has been dismissed for 3,400 years. But that doesn’t mean that Jewish wisdom isn’t wise; isn’t growing; and isn’t meaningful – even if you’re taking a whole other path up the mountain and look out from that height onto a whole other side of life.

Truly, “The Tao is nowhere to be found.” Israel was lost twice and found three times. Israel is real. But the Tao isn’t real. It’s nowhere to be found. “And yet, both “nourish and complete all things,” each in another way.

me⁴¹

The idea that there’s a universal, spiritual operating system that every human being is a part of, just as there’s an underlying system for our technical creations isn’t farfetched. Wo/man is figuratively constructed using thoughts; feelings; a sense of detachment; desire; and egotism – that we all acknowledge as real. The better question is whether the concept of belief in One God₁₋₂ can be unified in with this operating system to produce soulful human beings.

Claiming to love other people isn’t enough. You’ve got to love yourself for the ways you treat them. If you just claim to love them, and then leave them stranded, you’re not proving your love to anyone – least of all to yourself.

Anyone can learn to use a computer. But it’s a special skill to be able to program. If I were a programmer, I’d come to the task with a screwdriver. I’d assume that to get to the software, you have to remove the hardware.

When it comes to raising an inner child, I made equally outrageous mistakes. What I considered judgments about others were often based on the cover, not the book. And what I read in one chapter was often contradicted in another.

Aristotle said that man is a **meaning** making machine. I purport that wo/man is a **believing** making machine. All the faiths of the world₂ should agree with that. But because of their dogma, they all fight over the truths of one another’s beliefs.

42.

The Tao gives birth to One.

1 gives birth to 2.

Two gives birth to Three₁₋₂.
Three₁₋₂ gives birth to all things.

Ordinary wo/men hate solitude.
But a master (z) makes use of it,
embracing her aloneness,
realizing s/he is at one with the whole universe.

The Tao gives birth to one spiritual operating system from our Master₁₋₂ that every person on Earth is a part of, whether you acknowledge it, or not. But you need time alone to discover this truth for yourself. This operating system includes the following:

1. Head	Judaism	the ability to think
2. Heart	Christianity	the ability to feel
3. Soul	Islam	the ability to believe
4. Navel	Hinduism	the ability to detach
5. Penis	Buddhism	the ability to desire
6. Anus	Taoism	the ability to eliminate
7. Externals	Indigenism	the ability to associate

Once you understand the elemental forces within you, you can break the associations (projections) you've made that forced you to rely on external forces alone to maintain and develop your personal power.

An example of how this occurs can be seen in Gothic cathedrals whose walls were so massive and heavy that they required flying buttresses to keep them up. With new, lighter construction materials, later churches could be made with thinner walls that could support themselves.

In the same way, those whose inner construction is antiquated aren't able to maintain their power without leaning on external supports, such as their house of faith and family. Now that the inner construction of humanity has become more independent and individualized, people don't

have to rely on the faith-based thinking of their ancestors or the hate-based thinking of their patriarchal leaders and overly traditional houses of worship.

This may give people in the modern world₂ the impression that society is collapsing, but, in fact, society is getting stronger as each person becomes more awakened and aware of his or her individual strengths and abilities.

Granted, this also gives rise to more opportunities for brainwashing, belief in cults, psychotic detachment from reality and insistence by the criminally insane on finding scapegoats to assuage the frustrations of their supporters.

It gives rise to the chance of war, insurrection, theft on a mass scale and resistance to mutual support as a healthy, organizing principle for every moral society.

This doesn't mean that organized religion or the nuclear family model must be scrapped. Quite the contrary. Once the interlocking parts of the spiritual operating system have been brought to consciousness, the individual can become a much more productive and supportive member of his family and house of worship.

Once a person has been able to discover the potential for greater unity from within, the concept of Two (God₁ within and God₂ in the external world) becomes a fascinating reality to explore on a daily basis. And once that's in place, the Christian concept of Three (Father₁₋₂, Son₁₋₂ and Holy Spirit₁₋₂) becomes more intellectually manageable. Then $1 + 1 + 1 = 1$ doesn't look so farfetched. If God₁₋₂ Can Assemble Himself₋₂ in ways that make sense using His₁₋₂ Head, Heart And Soul, we should encourage ourself to do the same with ours.

"Ordinary men hate solitude" because being alone seems like a waste of time and energy if you don't know how to explore the forces within you. Most people seek distraction in the world₂ we share to try to do something practical around them since they don't know what, if

anything, practical can be achieved by spending time by
themselves.

God₁₋₂ (The Master₁₋₂) Makes use of His₁₋₂ Solitude. We
know this because in Torah, Moses describes the creation of
the world₁₋₂ in six days with God₁₋₂ Resting on the seventh
day. Certainly, God₁₋₂ Doesn't Need to rest. We do. But for
Him₁₋₂ to demonstrate to us the need for alone time makes
solitude the primary and most valuable of all tools in
bringing the spiritual operating system to consciousness.

me⁴²

When I was insane, I couldn't talk about my visions,
delusions and nightmarish fantasies. My mind was like a
stream of consciousness that flowed through me with so
many theories that I couldn't maintain a disciplined guard
over what I was thinking for any sustained period of time.

Consequently, I was never at ease. I was never at peace.
I was always impatient about something not happening fast
enough. And I was irritable. I couldn't feel connected to
others, but I also couldn't connect with myself.

I suppose I was the poster child of the "lone wolf," the
sort of person people talk about in the media that we should
fear. And my fear of being feared by everyone only
frightened me more. I thought I had a secret I didn't want
anyone to know, but I wouldn't tell me what it was.

Let me assure you, that we were all born lone wolves.
Each of us will die a lone wolf. There's nothing to be afraid
of in being alone with yourself. The time we spend exploring
our aloneness can enrich our life, as it has done mine.

43.

The gentlest thing in the world
overcomes the hardest thing in the world.

That which has no substance
enters where there is no space.

This shows the value of non-action.

Teaching without words,
performing without actions:
that is The Master₁₋₂'s Way₁₋₂.

The gentlest thing in the world₂ is that which occurs within you, for there, within, there is no resistance literally. Such is the stuff of dreams. The hardest thing in the world₂ is an external goal that you think you can't accomplish because it requires the agreement of others. Such is the rock of external reality and a hard place that I found myself between.

Everyone in the world₂ once thought the world₂ was flat. They saw the horizon as the edge of the world₂, after which they'd fall off the Earth. And yet, everyone in the world₂ has changed his mind about that "fact." So, clearly, minds can be changed with scientific evidence. Evidence can even be presented with clarity to motivate the imagination to grow with possibilities. But an imagination can only be created with faith in yourself.

That which has no substance are the forces in your inner world₁. Thinking, feeling, believing, detaching, desiring and eliminating are functions of the physical body you're contained in as well as functions of the soul. The more you can differentiate between your bodily functions and your spiritual functions, the more you'll come to realize that the forces within you may be without substance, but they're very real. These inner forces exist within you in places that have no literal place to call home.

Therefore, "non-action" refers to actions that have no measurable results that are occurring in a place that has no location. Such is my definition of inner space.

When you're dreaming, you have no idea where those dreams are emanating from. They could be encounters your mind produced in any one of six figurative locations while going up or down the mountain of faith. They might even be

happening on the indigenist plain of reality where faith is projected onto objects that then become representations of abstract ideas.

Teaching without words is called: modeling. Performing without acting is called: being. For you to act like God₁₋₂ is much easier than it looks.

But for you to act like God₁ with modesty, humility and loyalty to all His₁₋₂ Names is quite difficult. It requires behaving like God₁₋₂ while not pretending you're a god.

The way to ensure that you aren't acting like a god is to humiliate yourself (the third aspect of guilt) when you're disloyal to your highest ideals, rather than to be humiliated by others instead. This is easy to do with tough questions you pose to yourself. Just fantasizing about humiliating experiences isn't going to produce self-loyalty.

Embarrassment is a first-person experience of the self in which you look at your body and admit that you don't like what you see in some places. "I don't like what I see when I look in the mirror."

Shame is a second-person experience of the self in which a part of you looks at some of your behaviors and decides that they need to be amended and atonement needs to be made. "You don't impress me with the way you're behaving toward some people."

But humiliation is a third-person experience of the self. When you humiliate yourself, you imagine another person disapproving of you, and you respond with an understanding of that person's point of view.

That person isn't a real person, even though that person may look and sound inside like someone you know in the outside world₂. That person is a self-made image through which you confront yourself. It's an indirect way of admitting your guilt without having to say anything aloud. "S/he can easily see that you're not as virtuous or handsome as I thought you were."

Now, you may think that self-humiliation is a waste of time since there's no consequence for your action since it's only happening in your imagination. But that's a false assumption probably based on impatience and fear of trying something new. When you admit to another part of yourself that you've been wrong and that only part of you has been right, it changes the dynamics of all the forces within you toward one another.

Once again, this is hearsay. You shouldn't believe what I've just told you. You should discover the truth in what I'm telling you for yourself. This is The Master₁₋₂'s Way₁₋₂ with Himself₃. This is a master's (z) way, too.

Holding a third-person relationship with yourself is very common. We just don't recognize when we're doing it. It happens when we fantasize. It happens at night when we're dreaming. Every time you get a mixed message that confuses you when you observe yourself, you may be coming from a third-person point of view.

me⁴³

I mostly talk to myself in the first person (I). Occasionally, I say something "in" loud in the second person (you). To talk to myself in the third person takes real effort. It doesn't come naturally.

But I do it when I can see that I'm experiencing a conflict between a thought and a feeling or a feeling and a craving. Then, by using the third person, I can more judiciously look at both sides of the issue as would a judge with lawyers for the prosecution and the defense.

This process elevates my esteem of me. It makes it impossible for me to accuse myself of being prejudiced. Being prejudiced against other people is the consequence of being prejudiced against a part of myself.

Therefore, I can attest to the fact that doing what I've suggested is what reduced the racism, anti-Semitism,

homophobia and misogyny I've seen in me. Since I've seen this happen in myself, I see no reason why it couldn't happen for you and others, too.

44.

Fame or integrity: which is more important?
Money or happiness: which is more valuable?
Success or failure: which is more destructive?

If you look to others for fulfillment,
you will never truly be fulfilled.
If your happiness depends on money,
you will never be happy with yourself.

Be content with what you have.
Rejoice in the way things are.
When you realize there is nothing lacking,
the whole world₂ belongs to you.

We have two worlds₁₋₂ because we need two worlds₁₋₂ to discover ourself. We have two worlds₁₋₂ because we're alive and living in both of them. If you make the claim that your inner world₁ is more important than your outer world₂, you won't live long. And even if you do, you won't live comfortably.

Fame in the outside world₂ is important. But integrity in your inner world₁ is important, too. If you have both, you're on top of the world₁₋₂. If you have only one, you'll probably be miserable at very inconvenient moments in time.

Money in the outside world₂ is valuable. But happiness in your inner world₁ is also valuable. If you have both, you're on top of the world₁₋₂. If you have only one, you'll probably be miserable without money, and miserable with it, too.

“If you look to others for fulfillment,” you’ll, surely, never be fulfilled. But if you never look to others for fulfillment, you’ll never be fulfilled, either.

The boundary between our two worlds₁₋₂ is like a filter, not a wall. You must allow for some permeation of yourself by others. If not, you’ll be like a walnut in a shell as hard as wood; a chick curled up in a fragile shell living off a yolk; or an unborn baby still in its mother’s womb being fed through a tube.

“Be content with what you have,” but always strive for more. Rejoice in the way things are, but always strive for greater happiness, even if that increases the percentage of disappointment to happiness you may see in yourself. Life should always seem a little harder than it looks, or you’re doing something wrong.

“When you realize there’s nothing lacking,” you’re dead, even if only figuratively. But the whole world₁₋₂ belongs to you if you’re a card-carrying member of both worlds₁₋₂.

me⁴⁴

I recently lost ten pounds. I still want to lose a couple more. I’m 68 years old, so you might judge me as vain. But I judge myself as striving to be happier with my body as its aging.

Every night I wake up to contemplate my dreams. Not knowing where they come from – my head, heart, navel, penis, anus or soul – makes it a challenge to process the messages I receive from my dreams.

You may judge me as self-absorbed to the point of conceited. But I judge myself as curious about the mystery in being me¹⁻⁸¹, despite the paradoxes I face.

I know that I’m not going to live forever. Therefore, I’m not trying to wrest pleasant memories out of life. I’m trying to wrest meaning out of life. Meaning makes my life pleasant. When I wake up in the morning, I get out of bed

eagerly because I'm hungry both for food and food-for-thought.

I'm not interested in spending time with people who are lazy or unempathetic to every aspect of themselves. I spend time with people who are alive, curious, motivated and on a mission to make somebody's life more meaningful. And I don't really care if that somebody is themselves or others. What I care about is the level of awakening they've achieved and what they hope to do with more inner power when they get it.

45.

The Master₁₋₂ Allows things to happen.

S/He₁₋₂ Shapes events as they come.

S/He₁₋₂ Steps out of the way
and Lets the Tao speak for itself.

We've spoken about two worlds₁₋₂ in one. That accounts for two places. One of these places is objective. The other is subjective. For each thing in the outside world, we hold an emotional relationship to that thing. And that includes our relationship to our body which is the thing we're encased in. So, in that sense, everything that takes up space has the potential of being regarded subjectively by us, independent of what anything literally is.

I'm sure you'd never make the claim (to others) that you don't make mistakes. But deep down inside, you may be reacting to mistakes you make rather than responding to them. And that's a denial of your mistakes, not an admission of them. That's an emotional rejection of yourself.

That denial is equivalent to Adam's reaction to God₁₋₂. Having Asked him whether he ate from the Tree of Knowledge that he's been told was forbidden to him. What Adam burst out saying was, "The woman you put here with me – she gave me some fruit from the tree, and I ate it."

Learning to admit our mistakes to God¹⁻² requires first being able to admit them to ourself. Otherwise, like Rudy Giuliani, we just turn into a lawyer with sweat streaming down our face who makes one outrageous claim of denial after another.

But there's a relationship occurring within us all that's independent of our relationship to things, even to immaterial things like the truth. And that's our relationship to time.

Time isn't a thing. Time isn't something you can relate to only objectively. The passing of the seasons, the movement of the sun across the sky in a day, and the changes in your children over the years aren't just objective measurements of time. They're measurements of immaterial things (emotions) that we associate with time.

When you tell people that when you're five minutes early to an appointment, you're late, you're describing one kind of personal relationship you have to time.

Therefore, **objective** evidence for time allows us to say that things change over time. But that doesn't mean that time only exists objectively as it effects things.

My mother was alive. Now she's dead. I know she existed because I have memories of her. And in that sense the body she was encased in ceased to exist. It weakened. It became unreliable. She needed help in completing bodily functions like eating, defecating, etc. Her casing disintegrated. Now her body is no longer here.

But my relationship to my mother wasn't just to her body. It was a subjective relationship to the person inside that body. So long as I can maintain that subjective relationship to my mom, my relationship to space and time will continue to deepen without her physical presence.

We're all prisoners in the now. Although each of us can go back to a moment in our past anytime we like in our mind; and although each of us can move forward in time to any time in the future as we care to imagine, the same way – in

truth we're all here, now. We can even create imaginary futures based on conditions that might come to pass.

But the only thing that really changes is the now. It's as if we move from one now to the next in a flowing river of moments that we can't escape so long as we're alive. And the universal evidence for this is based upon objective changes in the material world₂ we observe.

This movement from one moment to the next is seamless for us, but surely not for God₁₋₂. Because God₁₋₂ Has the advantage of being able to experience your sense of time subjectively from within you as well as objectively throughout, S/He₁₋₂ Has the ability to change the next moment in time before S/He₁₋₂ Allows it to happen.

This is a moral edge that God₁₋₂ Has over you and me that we can't fight or argue with. Donald Trump may have thought he was once the most powerful man in the whole world₂. But he couldn't move forward one second in time before the rest of us. And he still can't. Granted, he can still imagine how people will react to his actions before any of them act. And he's shown himself to be a master at manipulating people's opinions.

But the way things worked out was the result of God₁₋₂'s Intervention as the consequence of what was happening within Donald and around him. That election turned out the way it did, even if some people erroneously believe it was rigged. That's based on an appreciation of reality in the now that sane human beings agree to that produced the outcome that made Donald Trump a one-term President.

You might go so far as to say that God₁₋₂ Used Donald Trump despite the fact that Donald Trump thought he had enough power to avoid interference by everyone, including God₁₋₂. You might even say that the whole Republican Party still hopes to regain power by pushing the notion that the subjectivity of reality is all that counts.

They deny objective reality. They manipulate people's subjective sense of reality. And they think they can do so

endlessly because they have as much time as they like to do so.

A more modest and humble man than Donald Trump would have realized that God₁₋₂, like nature, bats last. In other words, God₁₋₂ Can Give you a rope and then wait to see if you use it to weave a basket or hang yourself. And S/He₁₋₂ Can Decide just how much rope and for just how long S/He₁₋₂ Wishes to watch you fiddle with that rope trying to decide what to use it for.

The Republican Party is run by men and women who are liars and thieves. Their constituents are very ignorant people who live in denial and steal from themselves because they're terrified of taking in more reality than they can handle.

But all the Republicans are making mistakes that they refuse to admit to themselves, in the hopes that they can convince others to agree with them that subjective reality will win over objective reality sooner or later. They want to will the future to turn out the way they'd like it to turn out.

The orthodox Jews, rightwing Christians and fanatical Muslims worldwide are all in agreement about the subjective superiority of reality over objective reality. This is the way they maintain their grip on their dogmas. But this requires a psychic break from reality in individual ways that require them to defy objective reality.

The modest, humble and self-humiliating wo/man (z) concerns herself with what will happen in the next moment in time because her accounts are never clean enough. Her efforts to help others are evident, but never great enough. S/he experiences a sense of balanced books, but s/he's always adding and subtracting from her bottom line, and so s/he becomes an accountant who accounts to herself for everything s/he can.

This makes it possible for her to move forward in every moment of time through any pain or suffering with a sense of curiosity mixed with good intention.

It's only those who look for excuses to conceal their self-humiliation who live in the red. Their emotional accounts are out of balance because they don't know any better. The rope of the justice system hangs like a noose around their neck that they're always worried about ensnaring them.

Such wo/men gamble with time, thinking that God₁₋₂ Would Never Be so rude or intrusive as to interfere with the time they think is theirs to do with as they please. They think He₁₋₂ Created this world₂ and then let it take its own course.

Only the dumbest, most irresponsible of parents create children without any concern for how they turn out. Would God₁₋₂ Do any less than a good parent?

For these reasons, I now present you with this quotation a second time:

The Master₁₋₂ Allows things to happen.

S/He₁₋₂ Shapes events as they come.

S/He₁₋₂ Steps out of the way
and Lets the Tao speak for itself.

The way₁₋₂ of God₁₋₂ isn't God₁₋₂ any more than the things you've accomplished are you. The things you've accomplished are examples of who you were in the past; what you may or may not believe in now; and how you wish to be remembered in the future.

Therefore, it's vital to your memory and legacy that you stand for what you believe in with righteous conviction, not duplicitous motives to achieve greater autonomy at a cost to others.

But this can only occur if you're in a third-person relationship with yourself. Only then, will you discover that when s/he's talking to you, S/He₁₋₂'S Listening to what you (plural) are saying to yourselves. Such is Lao-Tzu's description of the Tao speaking for itself.

The Republicans don't know this about themselves. Therefore, their political party is a nothing more than a

celebration of a moment in time. They're doomed because they don't know enough about reality to care about their moral degradation. They're dinosaurs living in an ever-shrinking swamp. And they think the mammals scurrying around under bushes have no sense of God₁₋₂'s Moral Designs. They're unevolved, and they want to stay that way.

If you voted for Donald Trump in the past, you'd better switch parties because you never know when God₁₋₂ Will Draw a line under you and Add up the figures to determine your worth. You wouldn't want to find yourself in the red, like the Republican Party, the red states and those who believe that it's better to die red than turn blue.



The black dot in the yin₁ and the white dot in the yang₂ are reminders to you that guilt will lead you into the light₁ within and that light₁ will lead you to guilt. Learning about yourself is harder than it looks.

me⁴⁵

Learning about how I think didn't come easy to me. But perhaps I was at an advantage in having gone insane. In my zeal to learn how to behave as healthily as others, I began to wonder how I think. And in that quest, I began to ask myself how I separate the nominative case pronouns: I, you, he, she, it, we, you and they – in my mind to keep track of matters in the outside world₂.

In that pursuit, I began to wonder what the difference was between the first (I) and second (you) nominative case pronouns when spoken to oneself. This motivated me to

explore the idea of my head (I) in a conversation with my heart (you). And then it occurred to me that the two of them might even be in a conversation with my soul (him/her). This accounted for the first, second and third-person pronouns singular. And the combination of them account for the first-person plural (we).

In this way, I began to build my theory of a spiritual operating system by which we all operate. And that led me to look for further evidence for that in world₂ scriptures.

46.

Whoever can see through all fear
will always be safe.

To see through fear, you must experience dread. To see through dread, you must experience shock. To see through shock, you must experience panic. To see through panic, you must experience terror. And to see through terror, you must experience horror.

As the child of Holocaust survivors who lived through the greatest horror the world₂ has ever know, and as a gay boy growing up in a world₂ that was simply horrifying for people like me, I can tell you that it isn't so easy to see through fear.

When I look at White-American supremacists who stormed the Capitol; when I look at White Republican politicians who refused to even admit that a President can be impeached if he's a Republican no matter what the evidence; and when I look at White (Christian) Republican voters who still don't care to learn about Blacks, gays and Muslims – I see the outcomes of a fear so great that it echoes with my own horror in having to be alive in a world₂ with people who are in denial of all the evidence around them.

Jesus₁₋₂ Tried to quell the fears of the ancient Jews who were stuck in their head by preaching to them to come into their heart. But most of them were too traumatized by

religious life surrounded by morally unscrupulous pagans then. Today, too many Jews, Christians and Muslims are traumatized by life surrounded by liars and thieves to recreate His₁₋₂ Request.

The more that good people correct the mistakes the Republicans are making in the governance of our nation, the more they see that Democrats have everyone's best interest at heart, except Israelis'.

The Democrats could end the wars in the Middle East if they used Cirque de Soleil to teach the world balance by using artists and singers as soldiers on the front lines. They could end wars everywhere if they promoted love as a notion purported by a gay-Jew: Jesus₁₋₂.

The words of the Tao seem easy to agree with, but there are many aspects of the Tao I disagree with. It's true that whoever sees through fear will always be safe, But, if you don't know that your heart has been filled with horror because you've been so traumatized by circumstances beyond your control that you've had to deny your own fear, dread, shock, panic, terror and horror – you're going to have to learn about unpleasant matters of the heart before you can appreciate the Tao.

I don't wish to tell nations when to stockpile weapons. I don't wish to tell people when to defend themselves or when to trust their neighbors. These are political decisions based on matters in the external world₂. My effort is to awaken people to the way₁₋₂ in relationship to the other six ways. What they do after that is beyond my pay scale.

The more horror of having been born that you can see through, the more you'll feel safe in your mind's ability to see danger before it arrives.

Because I didn't know how afraid I'd become of myself after having twice tried to kill me, I didn't know much about my feelings. The obvious was hidden in plain sight where I couldn't see it.

Now that I've moved through the horror in having had to be me, I've become my best friend and am no longer my worst enemy. Having moved out of my head into my heart was the greatest achievement of my life. That made it possible for me to move out of my heart into my navel, penis and anus, which has made it possible for me to figuratively enter my soul from the outside in.

Now I feel safe inside, like a seed in a shell. I feel I'm speaking from my breastplate, not my head or heart. I feel soulful.

But I only feel safe inside because, as a Jew and a gay man, I know that Israel is safe today. If you don't yet believe that Israel is important to your safety, I don't think you can see a part of the truth hidden in plain sight.

me⁴⁶

I went to Europe and Israel for three months at the age of 17 after graduating high school. I used all the money I'd made working since the age of 13 as a gofer in the office where my mom worked and then as a folk-dance instructor in synagogues and a folk-dance café. Because I didn't have enough money for three months of travel, I arranged to spend a month working on a kibbutz.

Deciding to move to Israel the following year when I turned 18 was a huge decision when you consider that I'd led a very sheltered life in L.A. I'd never even been on a crosstown bus before running off to the other side of the world.

When I arrived the second time in Israel as a temporary resident with aspirations to immigrate, I was secretly terrified. I'd never been surrounded by so many Jews in my whole life... I had to learn the language (Hebrew) from scratch.

But having secured a job in advance in a Yemenite dance troupe turned out to be a bad move. If I hadn't been lucky enough to get a job soon after as a janitor in a modern dance

company, and later elevated to the position of dancer in their troupe, I don't know how I would have survived while continuing my career objective of becoming a world-famous dancer.

The word in Hebrew for "luck" is "mazel." But mazel isn't a Hebrew word. It was an Assyrian word that was added to our vocabulary more than 2,500 years ago. It meant "constellations." The Assyrians believed that the alignment of the stars determined the outcomes of their lives.

Jews don't (shouldn't) believe in luck. For us, everything is determined by God₁₋₂ as the result of our needs in relation to our efforts. We don't believe that our destiny or fate are pre-determined. But we don't believe they're the result of luck, either. This is what it means to have faith in God₁₋₂ without having all the answers.

Without faith in yourself and faith that God₁₋₂ Is Giving you the equivalent of chutes and ladders to help you make your way through the game of life, the way₁₋₂ isn't going to mean much to you.

47.

Without opening your door,
you can open your heart to the world₂.
Without looking out your window,
you can see the essence of the Tao.

A master (z) arrives without leaving,
sees the light without looking,
achieves without doing a thing.

You don't have to literally open your door to figuratively open your heart. You don't have to figuratively open your heart to open your imagination to the wonders figuratively incased in your navel, head, genitals, anus, heart and soul. Your imagination opens and closes of its own accord. All you have to do is watch what your mind does.

You can discover who you are with observation. You can make your way through yourself like food goes through your digestive system. And then you can figuratively make your way, like food, out of you. Only then will you be given the supreme ecstasy of being allowed to return to yourself modestly, humbly, graciously and soulfully.

You don't have to always like yourself. You can dislike what you think, how you feel or what you believe to be true. Without even looking out your windows (eyes) on the world₂, you can sit there in the dark and contemplate what made you the way you are.

Rather than jumping to a place of denial of your guilt or wallowing in your sorrow, you can relax your mind and allow it to relive your past when you drew certain conclusions that made you think the way you now do. Just in seeing each fork in the road a second time from above, rather than from one side or the other, will prepare you for moral growth in a mysterious way that no one can anticipate.

"The Master₁₋₂ Arrives Without Leaving." S/He₁₋₂ Figuratively Fully Arrived when you were born, not before you were born. The conception and creation of your container didn't initiate your place behind the wheel of your vehicle. When you took your first breath, God₂ Entered you. Until then, you were alone with God₁.

Your ability to acknowledge God₁ within and your ability to acknowledge God₂ without is a spiritual process that comes with experience over time. That's why there are so many opinions on the matter.

People see God₁₋₂ Arriving when they get what they want And Leaving when trouble starts. This is a childish, subjective conclusion about God₁₋₂'s Existence. In truth, S/He₁₋₂ Never Really Comes or Goes.

But you're familiar with the feeling of spacing out. You know that sometimes you aren't present to what you're doing. Your mind is elsewhere. When there are seven forces

within you, each vying for your attention, your mind isn't always going to be focused on thinking clearly.

Sometimes your feelings will overwhelm you.

Sometimes your beliefs will force you to act in ways that go against your own best, moral interests.

Sometimes you'll deny aspect of the truth in order to maintain a psychological equilibrium you're in need of.

Sometimes your desires will grab ahold of the wheel, and you'll become a victim to your penis or clitoris. Such is what singers are consumed with when they croon about love.

And sometimes your ego will exercise its right to assume that everyone else is the asshole. It's never you.

A master (z) sees the light without looking. S/he sees the illumination, warmth, burn, smoke and mystery. And sometimes s/he doesn't **see** the light. S/he **hears** the sound of it or **smells** the odor of it.

The idea that a master (z) arrives without leaving is ubiquitous. You arrive without leaving, too, even though your focus isn't always on the same aspect of yourself. You space out.

Unlike, you, The Master₁₋₂ Achieves Without Doing. You must do in order to affirm your **being**. Even if you only figuratively do some things in your inner world₁ where no one knows what you've done, you do so because you need proof that you exist. The Master₁₋₂ Needs no evidence or proof of His₁₋₂ Being.

We're all capable of experiencing being without doing anything externally. We can see down into ourself to such a depth that we can envision moral movement without it creating a ripple on the surface. But there's always an action that produces each and every reaction, even if we're the only one who witnesses it.

me⁴⁷

Needless to say, I was no master (z) when I was 18 years old, living on my own in Israel, dancing 10-12 hours a day,

six days a week. I was consumed with matters of the external world² for the sake of pursuing my chosen art. I wanted to gain the tools I needed to express something inside of me that I couldn't put into words. Dance seemed perfect for me at that time.

Sadly, I didn't have the verbal tools I needed to express myself successfully with the other dancers in the troupe. I was from a foreign country. I spoke the local language like a child with a very limited vocabulary. I had a foreign accent, and I made many grammatical mistakes.

I lacked the skills needed to connect with my peers in America because I was so odd. And my relationships in the dance company suffered because I was so different from the others in the troupe.

I became the designated scapegoat. None of them liked me, and, although the kindest of them tried to express some concern, I couldn't understand what they were trying to convey. I wasn't good at social clues.

I may have been young and talented, but I was also a spoiled American and who was socially obtuse. I reacted to their rejection of me with hurt and an unconscious desire for revenge, which I expressed by smoking a pipe on tour buses where the other dancers couldn't escape how much I "fumed" over their opinion of me. I also showed off my "mama's sweetheart" personality to the owner and directors of the company to further distance me from my peers.

48.

In the pursuit of knowledge,
every day something is added.

In the presence of the Tao,
every day something is dropped.

Less and less do you need to force things,
until finally you arrive at non-action.

When nothing is done,
nothing is left undone.

True mastery can be gained
by letting things go their own way.
It can't be gained by interfering.

It's quite true that every day something is added and dropped, albeit something so small that you may not consciously see what it is. It's also true that the less you need to force things in the world₂ we share, the more opportunity that gives you to focus on allowing things to unfold in the world₁ within.

But when your heart is breaking, and you don't even know why – you only know that things aren't going as well as you had hoped. You need more explanations than Lao-Tzu could give his disciples at the time.

True mastery can be achieved by letting some things go externally. But utter defeat can also be invited in by not attending to the moral challenges you face within yourself that you aren't aware of.

This boils down to finding your voice. Finding your voice is achieved through connecting the seven forces in your world₁ within so you can respond, not react, to the world₂ around you.

Unless you've come down from the mountain of faith and can traverse it from all sides like a lazy susan, without going anywhere, you're not using food-for-thought as effectively as you might.

The outcomes of your life will be determined by the moment-to-moment actions you take from within to better your faith in yourself as well as the actions you take in the world₂ we share to help others do the same. To the extent that you shirk these two responsibilities, you'll see yourself and/or God₁₋₂ as inexplicably Coming and Going.

But His₁₋₂ Arrival and Departure will be subjective. What won't be subjective will be the outcomes in the world₂

we share or the pain and suffering you may experience within. They'll be awfully real.

me⁴⁸

After only one year dancing professionally in Israel, I quit the troupe. I felt besieged and scapegoated by them. I felt insulted, hurt and abandoned. I felt singled out, tormented and then rejected. I knew they didn't like me. I just couldn't figure out why. And since that was a repeat of experiences I'd had in the U.S. growing up both with family and at school, I was deeply disappointed and angry, but too ashamed about what had happened to me over the course of my young life, and too emotionally inexperienced, to be able to talk about it.

This was my biggest secret, not being gay. By then, I'd come out as gay in Israel (something I hadn't been able to do in America). And, although coming out was a huge challenge at the time worldwide (early 1970s), my really big secret remained a secret. Nobody I wanted to like, liked me. And if someone did like me, I concluded it was just because they didn't know better or because they weren't good enough to be worthy of me liking them.

I didn't have the strength to talk about my truths and beliefs. That unconsciously frightened me. The more I tried to be likable, the more often I felt picked on without reason.

When I finally decided to pick on myself by attempting suicide in my twenties, I'd amassed plenty of reason to believe that I was totally unlovable and useless to this world₂.

The unspoken words expressed by my actions were saying that I needed to die. But I couldn't relate that to my father's experience in concentration camp at the hands of the Nazis. I couldn't admit that I was the deeply disturbed son of a slave.

So, instead of protecting both of us from further abuse, I chose to demonize my father. That gave me reason not to

compare and contrast myself to a slave. That gave me the autonomy to avoid my faults. But sadly, that also kept me from admiring my father's virtues and striving to be like him in wonderful ways.

49.

The Master₁₋₂'s Mind Is like space.

People don't understand It₁₋₂.

They look to It₁₋₂ and wait.

It₁₋₂ Treats them like Its₁₋₂ Own Children.

By personifying The Master₁₋₂'s Mind as empty space, we allow ourselves to experience the void, the emptiness, the vacuum, vacancy and vacuity of ourself, not God₁₋₂. That doesn't mean that S/He₁₋₂ Is worthless, purposeless, meaningless, futile, aimless, pointless or barren. That's just a projection of how we feel about ourself at a particular moment in time.

And, as I said before, when we drag ourself from one moment to the next, we don't realize what a burden we are to ourself. If we'd contemplate our circumstances with more seriousness and personal regard, we could affect time and space in our favor.

Space is bare for us to fill with moral engagement with others over time. But we often find ourselves doing for others what we can't yet do with ourself.

Because of our inability to access ourself, further rejection, abandonment and denial of the miracle of life plagues us with destructive thoughts at quixotic moments.

Light fills the air we breathe. We inhale light. We live in a light that's in us and around us. And we look down into the sea as far as the light will go to see what's in that medium, so different from what's moving about in air.

We intellectually know that there's a depth to the oceans that goes below where light can go. There, strange creatures reside in darkness, breathing water that isn't visible to them.

This underwater world₂ corresponds to a part of our emotional realm. We have feelings that live in our unconscious that we can't name; weird feelings we can't even identify. Some of them we can sense, but not shine a light on. And some exist beyond our ability to even acknowledge their being unless they happen to wash up on shore or get caught in a net.

If you find yourself so bereft of meaning, direction and purpose, face the empty space before you. It may be a vacuum of emptiness of thought, or it may be a dark, watery space filled with feelings that are unusual, peculiar, odd, offbeat, eccentric, idiosyncratic, unconventional, weird or queer.

Don't do a thing. Watch nothingness in darkness until you see yourself contributing to nothingness with something you do that you can be proud of. This is a snapshot of you with God₁₋₂ that S/He₁₋₂ Wants you to have for yourself, without anyone in the external world₂ to share it with.

Outer space is no different from inner space. Both are places where you're free to be a child full of awe, inspiration and mystery. This is the indigo world₁₋₂ where awe (indigo) and ecstasy (violet) reside. When you're able to free the childlike quality given to you by God₁₋₂, you renew your faith in yourself. You personify the rainbow God₁₋₂ Gave Noah. You make a promise to yourself to live in harmony with all life and all the colors of His₁₋₂ Rainbow.

You may ask yourself why the sky is blue, when you know quite well that it's orange at some times of the day. You know it's black at night. You know it's grey before it rains. And you know a rainbow may appear in the sky afterwards.

In so doing, you become like one of the Children of Israel. You become a Jew who loves Torah without you having converted to our religion in the external world₂. It no longer matters what your nose looks like. It no longer matters what cadence you use when you speak.

You've achieved the rainbow in the night without any light. You've internalized and verbalized God₁₋₂'s Promise of hope. Without hope, what else do you have?

me⁴⁹

The darkness within that I experienced when I realized that some people in Israel didn't like me any more than some people in the U.S. had, was, in part, a projection of how I felt about myself that I couldn't accept because rejection was a feeling too painful for me to endure.

It wasn't until many years later that I become so mentally unstable that I attempted suicide. Only then did it become apparent to others that my opinion of myself had been projected out into the external world₂. Only then did it become clear to doctors that the only way I could express the voices within me was with conflict expressed violently against myself. But when it was a question of talking about myself to myself, I was figuratively mute.

What lay in my internal world₁ was empty space – nothingness. I had no inner world₁ to speak of. I lived for externals. I didn't know what I was thinking about or what I was feeling. Thoughts blew through me like a sandstorm. Feelings rushed through me like waves crashing on the shore.

But I wasn't there when it happened. I could think. I could feel. But I couldn't be a part of those inner forces because there was no "me" in me. I was nowhere to be found. I was a creation without someone to witness it. I was truly alone.

50.

The master of The Master₁₋₂ gives herself up
to whatever the moment brings.

S/he knows that s/he's going to die,
and s/he has nothing left to hold onto;
no illusions in her mind,

no resistances in her body.
S/he doesn't think about her actions.
They flow from the core of her being.
S/he holds nothing back from life.
Therefore, s/he is ready for death,
as a wo/man is ready for sleep
after a good day's work.

Giving yourself up to the moment is the result of knowing that you didn't create the moment. You're a recipient of it. What the moment brings is, in part, the result of what you brought to it from the previous moment. And that depends on what The Master¹⁻² Wishes to teach you in the next moment.

As you learn to let go of misplaced intentions and embrace a greater goodness in you, you'll enter the next moment newer and more improved – yet still without any guarantees about what will come next. Such is the mystery of the flame you hold inside which is like an oil lamp you can't figuratively touch, relight or refill.

Your life was struck into existence like a match. You were created with a force that initiated a flame (contents) that's burning in a lamp (container). You burn thanks to a wick and an oil reserve (digestive system) that gives your flame fuel.

But the reason for your being and burning must be made manifest by your actions, even if those actions are only occurring between you and yourself. Without moral purpose inside and out, you're a part of a conflagration, a destructive force that will unconsciously collude with other hotheads to end life on this planet.

When you can feel that the wick has run out and there's no more oil in the body of the lamp, you'll feel the flickering of your flame. You'll know that you're about to die. You'll know that you have nothing left to hold onto, just as a flame has nothing to burn when it runs out of wick and oil.

You have the capacity to achieve the mindfulness of being here, now, without illusion. You have the capacity to achieve a body that doesn't resist being. All it takes is a good imagination to envision my words₁₋₂ as you read them. This produces a conditional world₁ in you where reality can exist without purpose. Here, you can be without doing, and pray without saying a thing.

You don't have to think about the actions you take in a conditional state of: what ifs. Here, actions can flow freely from the core of your being. When in a conditional state, you hold nothing back from life because you have nothing to lose. Here, you can ready yourself for death as a wo/man is ready for sleep after a good, day's work.

me⁵⁰

Going insane was the result of not being able to answer paradoxical questions. When I saw myself as like a seed (contents) in a shell (container), but the seed was growing even though the shell had stopped growing, I was left with a paradox.

Then, as I grew up, I became like a visitor to a two-story library with thoughts (head) on the upper floor and feelings (heart) shelved on the main floor.

But there were also stacks below the surface that I thought I was forbidden to visit. The first level down offers books on detachment (navel). The next holds books on desire (genitals). And at the lowest level, I found books on paradox (anus), notions that go both ways.

Behind the scenes of the main library there's an archive (soul) that's only open to librarians and staff. There, beliefs are collected and stored. There, the mind does research for articles and photos that don't always make sense to the inexperienced scholar who seeks answers to how s/he thinks.

These different forms of knowledge may seem paradoxical to the immature mind. But with experience,

every student of life discovers that learning is a natural process that results in soulfulness over time.

51.

Every being in the universe
is an expression of the Tao.

It springs into existence,
unconscious, perfect, free.

It takes on a physical body,
and lets circumstances complete it.

That is why every being
spontaneously honors the Tao.

The Tao gives birth to all beings,
nourishes them, maintains them,
cares for them, comforts them, protects them,

takes them back to itself,
creating without possessing,
acting without expecting,
guiding without interfering.

That is why love of the Tao
is the very nature of things.

The way₁₋₂ is not God₁₋₂. God₁₋₂ Walks through reality and the way₁₋₂ is what S/He₁₋₂ Leaves in Her₁₋₂ Wake, just as a boat leaves a visible clue to where it's been as it plows through water.

Therefore, the Tao doesn't give birth to anything. It doesn't nourish anything, maintain it, care for it, comfort it, protect it or possess it. And yet the Tao is a creative force that makes all these actions and expectations possible. The love of the Tao is the love of the waves that the water-skier leaps across with glee. But the Tao isn't The Boat₁₋₂.

Don't confuse the method (the Tao) with The Maker₁₋₂. Yes, every being in the universe is an expression of the Tao.

Every being in the universe enjoys thoughts, feelings, beliefs, detachment from humanity, desire and an expression of its ego. But the forces within the container are integral to the purpose of the container. And that's a subjective determination that you mustn't let anyone try to determine for you.

me⁵¹

There were so many experiences I had while in mental institutions that I can't fully describe to you here because they'd take up too much space to explain. I can only give you an overview of the library (consciousness); stacks (semi-consciousness); and archive (unconsciousness). You'll have to explore these three sources of knowledge as you would the relationship of flowers to fruits, leaves to branches and trunk to roots. Together they make up a knowledge that can be described universally, albeit uniquely.

The world₂ was explained to us a long time ago by men who used the knowledge they had of the external world₂ at that time to explain human potential. Rather than denounce all those men as old fashioned or choose one explanation to the exclusion of all others, it would be wisest to combine their ideas to achieve a greater sense of our own potential. If we die without having made our dreams come true (at least metaphorically), we'll leave life disappointed. We'll feel like a failure. But it doesn't have to work out that way.

52.

If you close your mind to judgments (Adam)
and traffic with desires (serpent),
your heart (Eve) will be troubled.
If you keep your mind (Adam) from judging
and aren't led by the senses (serpent),
your heart (Eve) will find peace.

Seeing into darkness is clarity.

Knowing how to yield is strength.
Use your own light
and return to The Source₁₋₂ of light.
This is called practicing eternity.

If you close your mind (Adam) to judgment, you won't judge. But if you consciously keep your mind (Adam) from judging, you'll find yourself with two options. (1) If you engage your desires (+ serpent), you'll achieve one outcome. (2) If you engage your cravings (– serpent), you'll receive a different outcome.

We must learn how to control our cravings (–) and indulge our desires (+). This is why Moses described the serpent in the Creation Story as beguiling. This is a personal quest that you shouldn't judge other people for unless they're hurting someone other than themselves.

“If you close your mind to judgments and traffic with (cravings), your heart will be troubled.” This is the outcome of the Hebrew creation story in which Eve (the heart) became the go-between for cravings (– serpent) and the mind (Adam). For this act of betrayal, Adam and Eve suffered banishment from Eden.

But the serpent (– and +) didn't suffer a thing. Snakes are snakes. They just do what they do. It's only your relationship to them that creates comedy or tragedy out of your life.

When our heart is troubled, that doesn't leave our head at peace. It only exacerbates our desire (+) to end our suffering. Most people do this by more fully engaging their cravings (–) in the hopes that that will distract them from their suffering. That doesn't work.

Seeing into darkness leads to clarity because clarity about matters in the outer world₂ is the result of having looked carefully inside yourself.

Those who avoid darkness, remain guilt-ridden. They remain in denial of the importance of their internal world₁ in solving external issues.

Rome wasn't built in a day. Rome was built day-by-day. The more you strive to understand yourself, the more the external world₂ will teach you about yourself in relation to the outcomes of your life.

Your own inner light₁ will lead to faith in yourself.

External light₂ represents God₁₋₂'s Faith in you. But you're going to need faith in yourself to find enough faith to give some of it back to Him₁₋₂. This, in return, will trigger Him₁₋₂ to show you more of His₁₋₂ Faith in you. And that's an extremely satisfying experience that will fill your soul with ecstasy (violet).

The experience of God₁₋₂'s Faith in you is the result of many disciplined years of learning and putting your faith in yourself, and, to a lesser degree, in others. But that requires understanding resentments; the desire for revenge; and how to manage both.

People don't just have an anus. They behave like assholes. They'll fuck you over without giving it a second thought. And if you wanted them to fuck you literally, that may leave you especially disappointed and hurt. You may conclude that you're not beautiful enough to be attractive.

But don't do to others what they did to you. You may now want to fuck them over more than you did before. Revenge always lies in your hands. Let it slip through your fingers.

"This is called practicing eternity" because this is an engagement with time that most people don't know enough about to experience consciously. It's only when you've mastered the two aspects of space – your world₁ within and your world₂ around you – that you graduate to learning about God₁₋₂'s Use of time to better you. Eternity lies here in the now, moment to moment. It's not a relationship that will drag on forever. So, make good use of it.

me⁵²

The difficulty for me in using my senses was in holding resentments. People victimized me. They made me their scapegoat.

My father held a resentment against the Nazis for enslaving him with the intention of killing him. But my mother rejected her resentments of Christians in favor of seeking peace.

My mother suffered from a different challenge. She was too well defended against everyone to take anyone's criticisms to heart. She didn't play victim by insisting she could do no wrong.

Therefore, I was in an unconscious bind about how to deal with my resentments towards others for injustices they committed against me. I wanted to grow up like my mother by not playing the victim. But I couldn't allow myself to become a Jew-hating Jew like her, especially since I knew that she was hurting the ones she most loved because they were the closest at hand.

But I also couldn't allow myself to blame all Christians for the Holocaust, as my father did. Therefore, I tried to befriend everybody while ignoring my resentments against myself. And that drove me crazy.

In essence, I tried to be the best little boy in the world². I tried to **forgive** others by **forgetting** myself. And then in middle age, I began to see how my memory was beginning to suffer for a lifetime of trying to forget all the resentments I had against me that I'd piled high under the rug.

That wasn't good. That wasn't healthy. I didn't want to die like my father with a heart condition from hating the world². But I also didn't want to die like my mother with dementia from spending a lifetime trying to forget everything I did that upset me.

I had to allow myself to feel my resentments against me without inflicting my feelings on others, not even with unkind or sarcastic jokes.

I had to watch my fantasies as my mind expressed my resentments to me personally, so that I could achieve insight into what I was thinking. My fantasies revealed to me how easily offended I was by how people treated me and triggered me.

This was like moving out on the limb of a tree without going so far that I'd break the branch and fall. This was a testing of my ability to speak the truth to me with the intention of helping myself rather than for the purpose of simply releasing the anger that was putting me under such great pressure.

I certainly couldn't absorb this dense a level of self-reflection when I was insane. Then I was lost in the archives (unconsciousness) playing with photos and memorabilia without concern to my lessons in the school of life. I was in a room full of file cabinets filled with memorabilia that I sorted through all day. But I had no idea what was going on at the public library (consciousness and semi-consciousness). I was out of it. I was disconnected from the human race.

It was as if I was at the bottom of the ocean swimming around in a substance I couldn't see but could feel was very thick and cold. I could sense that I was under enormous pressure.

But I wasn't yet like a whale that could rise up into the air, breach, swim about lazily in the bright waters illuminated by the light and dive back down into darkness where I could use my intuition, like sonar, to nourish myself on what was there.

Becoming like a whale required that I become like a whale that had swallowed a man. I had to become like the biblical story of Jonah. I had to become the paradox that I was exploring.

My life couldn't be about others or life, generally. It had to become personal, figurative and self-transforming. I had

to give up control to gain control. And that was yet another paradox.

53.

The great way₁₋₂ is easy,
yet people prefer the side paths.
Be aware when things are out of balance.
Stay centered within the Tao.

When rich speculators prosper
while farmers lose their land;
when government officials spend money
on weapons instead of cures;
when the upper class is extravagant and irresponsible
while the poor have nowhere to turn –
all this is robbery and chaos.
It is not in keeping with the Tao.

Unlike the Republicans who swallow The Big Lie whole, you and I want to wrestle with the truth, like Dorothy wrestled with the truth about the Wizard once she discovered he was a fraud. We're like Dorothy. The truth fascinates us, although it may leave us cynical, resentful and wary at times.

The Republicans, like the wizard in Oz, are racketeers who are scheming to create and maintain a system in Emerald City (Washington D.C.) by which evil witches (Republican leaders) can flourish all over Oz. Until the Munchkins (little people) unite and work together from the inside out to clean up the system, we'll have to rely on tornadoes (acts of God₁₋₂) to do much of our work for us. But the more we can do our work within, the more acts of God₁₋₂ will become meaningful to our efforts.

The fires in California and Australia; the freezing cold in Texas that led to power outage and water shortages across the state; the hurricanes that increase in number each year;

and this pandemic that has changed life for everyone on the planet – these are only some of the acts of God₁₋₂ that need to be contemplated for personal, psychological and sociological awakening.

“The great way₁₋₂ is easy” if you look deep down far enough within. The way₁₋₂ makes no sense whatsoever if you look for it only in the world₂ we share. People prefer the six separate paths up the mountain because they only seek external rewards. Buddhism promises the reward of Nirvana if you put your faith in yourself. But even Nirvana is only an abstract reward that’s supposed to come after many deaths and rebirths.

The way₁₋₂ promises no reward whatsoever. This is the path of the reward itself. Every step you take on the way₁₋₂ is its own reward. So, “Be aware when things are out of balance. Stay centered within the Tao.”

In the external world₂ nothing ever changes fast enough. Even 2,500 years ago, rich speculators prospered at the expense of the farmers who worked the land. The government spent money then on weapons instead of cures. And the upper class luxuriated in extravagances while the poor toiled to get out from under their fate.

The Trump administration gave huge tax cuts to the rich. They did little to promote, and nothing to disseminate, the vaccine during the pandemic. They promoted chaos for the purpose of robbery. This is the Republican method of enrichment. It’s a triangular model of power by which less and less gets accomplished for those at the bottom so that more and more goes to the top.

The Tao is the tool, not the result. The Tao is the way₁₋₂, not The Destination₁₋₂. The Tao is the system, not the outcome.

me⁵³

America is very, very sick at this time in the life of our nation. A great many people are hyper religious, while being

hoodwinked into feeling guilt-ridden about relying on science. They feel there's a conflict between believing in God₁₋₂ and believing in technology. Therefore, we have a two-party, political system that forces us to choose outer reality₂ or inner reality₁.

This is a false choice, an either-or ultimatum. This is a logical fallacy that presents only two options when there are many options because both our worlds₁₋₂ are complex.

The path of faith has become much harder than it needs to be because people have been brainwashed into thinking that they can't have faith in God₁₋₂ as well as put their faith in themselves. They think that faith in themselves would cause a conflict between them and God₁₋₂.

But God₁₋₂ Anticipated this problem by allowing Himself₁₋₂ to be in both our worlds₁₋₂. We can have faith in ourselves, build our faith in others and develop faith in Him₁₋₂ over our lifetime. This is why most houses of faith are mostly filled with old people.

I got psychologically sicker and sicker as a young man because I didn't have enough talent as a dancer to achieve the position of external power and success I craved. I needed to learn to relate to people in order to get ahead, but I didn't know how because I couldn't relate to myself. I didn't have the kind of talent that would have given me the world₂ on a platter regardless of what others thought about me. My ability and lack of ability led me down a dead end.

I really didn't understand how repressed my need for expressing my resentments about my limitations were. So, I just tried to be nice to everyone else. But I always seemed to feel that I was finishing in last place. And last place finally ended me up in an insane asylum.

54.

Whoever is planted in the Tao
will not be rooted up.

Whoever embraces the Tao will not slip away.
Her name will be held in honor
generation to generation.

Let the Tao be present in your life
and you will become genuine.
Let it be present in your family
and your family will flourish.
Let it be present in your country
and your country will be an example
to all countries in the world₂.
Let it be present in the universe
and the universe will sing.

How do I know this is true?
By looking inside myself.

The Tao represents the anus of man. The Tao is the lowest of the low. There is no part of you that you think less of than your anus, regardless of what faith you hold, what country you reside in or what language you speak.

The Tao must be this low to encompass your deepest, most reviled opinion about everyone. The Tao must figuratively come from the dirtiest part of you, or you'll never break through your egotistical defenses that are built upon excuses, lies and denial. If not for men who gleefully use this exit as a sexual entrance with one another, you'd never question what you think about this part of yourself.

The gay man who knows he was made in God₁₋₂'s Image knows God₁₋₂ Gave him an anus to be at one with Him₁₋₂. The man who knows he seeks God₁₋₂, and not a return to his mother's womb, knows that the trail of nourishment he was given to be fed by her is not the path he's on anymore. The old trail (feeding tube) has become a dead end. To follow that trail, he only finds himself tied up in knots.

And yet, if we're looking for a dead end, doesn't the appendix suffice as a dead end when contemplating the inner, digestive process? The navel is not like the appendix.

Once you've literally lost your mother, and you let her go with joy rather than sorrow; once you let yourself off the hook for resentments that arose out of unfinished business with yourself – you can contemplate your navel in new ways.

My mother is dead. I don't even know if she's buried or cremated because my sister is a wicked witch who wouldn't tell me. But what I do know is that her spirit lives in me in both the best of ways and the worst of ways. I'm a carbon copy of her (z). And I'm a carbon copy of my father (y). But together, I have the equivalent of a page of scribbles that make no sense until I can separate my two carbon copies (y and z).

And since I'm not any different from any other human being, it's obvious that this is a challenge for everybody who had two parents, even if, like me, for only a limited number of years.

That tempted me to question the point of looking at my navel as a leftover feeding tube that was no longer of use to me. It made me wonder whether that wasn't now my feeding tube to God₁. If so, then my soul was my feeding tube to God₂ through other people. And together, I have a way to be fed through both.

The Hindu way leads to knowledge of the detachment from humanity found in man's navel when s/he contemplates where s/he came from and where s/he is now. The Hindu way leads to God₁-knowledge through the navel we've all been given.

The Jewish way leads to God₂-knowledge of the wisdom found in wo/man's head when s/he contemplates her thoughts. When s/he doesn't know that knowledge is useless if not used to pursue wisdom, her head swells and s/he becomes stiff-necked.

The Buddhist way leads to knowledge of desire, both good (+) and evil (-). This comes from contemplation of the penis (clitoris). All that s/he wants will lead to faith in herself if s/he tries to achieve her desires (+/-) with moral decency.

Skipping the Tao chronologically speaking, let's move on to Jesus¹⁻². The Christian way leads to love through matters of the heart. The more your heart is filled with understanding and forgiveness, the more you'll be able to judge people sorrowfully rather than merely by closing your eyes to their mistakes or seeking revenge. You'll be able to make your way to the summit of the mountain of faith to turn around and come back down to help all others.

The Muslim way leads to purification through matters of soulfulness. Turning your conscience into a soul is a lifelong enterprise that will endear you to your fellow wo/man. Through the endeavor of making your way through your own flame, even if that has to burn sometimes, you'll come to know your Creator¹⁻² and His¹⁻² Magnificent Intentions for you alone.

But if you can't embrace queens for modelling something utterly vital that you need to know about yourself, you're sicker than you think. If you use the Hebrew Testament, cultural conventions and the opinions of hate-filled people to validate your disgust of us, you're going to get just what you deserve. This world¹⁻² is just. It's you who must learn the meaning of justice.

Life may sometimes feel like Hell on Earth. You may feel burned by circumstances you can't speak about in the moment. But going through this flame can teach you to appreciate Heaven on Earth, as well. Together, the mystery of what might come after life will remain a surprise, not a predetermined fate you can't avoid except with dogmatic insistence that you, alone, can tell the future.

The way¹⁻² to every other way is the Tao. Without going through all these seven ways, you may be able to bite into new information; chew on it; and swallow it. But you'll

never be able to stomach it. You'll either vomit up what you think you know, or you won't be able to fully digest it. It won't fully nourish you. Life will nauseate you, or it'll leave you with spiritual diarrhea. You'll be left with a case of the runs.

Some people might claim that you're full of shit. But you know that you're just hungry for understanding. You can't keep down food-for-thought. You're spiritually bulimic. You're sick inside if you don't stay open-minded to the importance of Israel in your life. You'll lose your appetite. You'll act unwisely.

You don't have to be an anti-Semite to hate the idea of God¹⁻² Having Given land to only those on one path up the mountain of faith. Just look at the orthodox Jews who disdain every Jew who claims to know something about Torah from a different vantage point.

Moses accomplished a great deal in his lifetime (120 years). Therefore, we should all be planning to do even more over the course of the next 120 years. If we strive for this, then the distance between Tel Aviv and Jerusalem will shrink from a million miles from one another down to 42.⁹

Those who've managed to express their resentments come from their anus and are often judged as behaving like assholes. They can figuratively eliminate what's unneeded, but in doing so, they leave a smelly trail behind them that they expect someone else to clean up.

They can't love the lowest and least appreciated part of themselves. And then they end up treating the weak and disenfranchised like scapegoats out of frustration for how

⁹ In The Hitchhiker's Guide to the Galaxy by Douglas Adams, he proclaims that the meaning of life is: 42. The distance between Tel Aviv and Jerusalem coincidentally happens to be: 42 miles. Perhaps now you can see why 42 is described as the meaning of the life...

they can't access a part of themselves that's figuratively off-limits to them.

To be rooted in Judaism (head), you must be rooted in the Tao (anus). The paradoxes of the allegory of Moses (Torah) are too complex and beguiling to unlock without the way₁₋₂. How to be like a Tree of Knowledge and a Burning Bush is a challenge you should contemplate if you'd like to take the message of Moses to heart.

Those who embrace the Tao won't slip into oblivion by adding paradox to personal perspective. God₁₋₂'s Ways include the way₁₋₂. But God₁₋₂'s Ways can only be fathomed in some ways with paradox.

Using the Tao to achieve greater faith in yourself will make you more genuine in your search for faith. Applying the Tao to your family life will open your heart with greater regard for the hurt that's causing resentments of your fellow man.

"How do I know this is true? By looking inside myself."

me⁵⁴

When people, such as the Palestinians, are brainwashed into believing that their land has been stolen out from under them; when people, such as the Republicans, are brainwashed into believing that their election has been stolen out from under them – they've been groomed with alternate facts: lies. They hold reality in a way that can't be argued with because it emanates out of a belief system based on cynicism, suspicion and a hatred that's been infused into them over generations. As the result of such lies, they live their life in secret terror of the truth. And they vow that they'll get what they want by any means necessary.

Who couldn't see that when Trump hosted the Russian Foreign Minister Sergey Lavrov at the White House and told him about the Israeli spy, Trump revealed to the Jews that he was an anti-Semite? It was obvious that he was playing the orthodox Jews against the secular Jews to advance his own

agenda. And we've since seen that the Proud Boys are at the top of his agenda.

Orthodox Jews, rightwing Christians and fanatical Muslims are all the victims of lies. But none of them realize that they're living in an artificially prescribed world₂ where only aspects of the truth are fed to them. This is ironic, since they're enemies of one another, yet they're motivated to behave in identical ways.

Such is insanity on a grand scale.

I was diagnosed as paranoid schizophrenic and then later diagnosed a second time as manic depressive. But the difference in labeling was, in my opinion, due to a difference in my thinking that evolved while I was insane. As I could tolerate letting in more of the truth about reality, my symptoms lessened, and my ability to deal with life on life's terms improved.

Perhaps it's only fair to say that humanity is now bipolar.
"How do I know this is true? By looking inside myself."

55.

S/he who is in harmony with the Tao
is like a newborn child.
Its bones are soft.
Its muscles are weak.
But its grip is powerful.
It doesn't know about the union
of male and female,
yet its penis can stand erect.
It can scream its head off all day,
yet it never becomes hoarse,
so complete is its harmony.

The Master₁₋₂'s Power is like this.
S/He₁₋₂ Lets all things Come and Go effortlessly,
without desire.

S/He₁₋₂ Never Expects results.
Thus, S/He₁₋₂ Is never disappointed.
S/He₁₋₂ Is never disappointed.
Thus, Her₁₋₂ Spirit Never Grows old.

There's a melody that comes from God₁₋₂ that's like a boat plowing through water. And then there's a harmony that comes from the Tao like the wake The Boat₁₋₂ leaves behind. To know the melody and harmony of God₁₋₂, you must exercise your imagination artfully.

"S/he who is in harmony with the Tao is like a newborn child." This is nonsense.

What differentiates us from the newborn is experience. Experience forces us to change our mind, transform our feelings and transcend our prior beliefs.

Before we were born, we were a tabula rasa: a clean slate. What changed us were the **contractions** that started the process of birthing. What continues to change us are the **contradictions** the echo the process of birthing.

We were altered by the first experience of life: birth. We became different from how we were before. This was our first step in our spiritual evolution.

Those who haven't evolved with conscious awareness of what's been occurring since the beginning become candid, coarse and crude. They're just as authentic as us, but they're coping methods are less evolved. They believe that competition based on rage and retaliation are means to a successful end. That's utterly false and not the least bit helpful.

Moses described the beginning as a separation of the external universe into two component pieces. But that was a projection of our inner universe₁ and the universe₂ around us.

This, the newborn and the spiritually unevolved cannot know about or describe to you. Granted, the newborn and the spiritually unevolved may both have traits that are enviable.

But a newborn can't care for another newborn. And a domestic terrorist can't cope with the complexities of a modern world². Both must be treated with kid gloves.

A newborn is completely dependent on God-like individuals like mothers, fathers, siblings and care givers.

The Master₁₋₂'s Power Isn't at all like the power of a newborn. The Master₁₋₂'s Power Is like the power of a nurturing mother.

There are many problems with the democracy in Israel and the United States. The left can often seem unhinged to the right. And the right can often seem irresponsible and inept to the left.

Therefore, we must all focus on what we want (genitals) while guiding our desires from a head, heart and soul that can manage the power of our wants (+/-) with logic, rationality and wisdom.

To do so, we'll want to observe what it is we focus on and how we plan to get it. We'll want to ask ourself why what we want is important to us. If we just want to teach someone a lesson, we're definitely in the teaching business for the wrong reason.

Not wearing a mask is a lesson you're teaching. Not convicting a policeman who's committed murder is a lesson you're teaching. Separating parents from their children is a lesson you're teaching. Not regulating guns is a lesson you're teaching. And so, you shouldn't be surprised when you get a lesson in science, justice, cruelty and irresponsibility commiserate with the lessons you're teaching.

We all want to draw realistic conclusions about ourself based on our desires (+). This is how we create an informed voter in a democracy. This is how we make a true citizen of the world². And this is how we stop racketeers from turning a government into a pay-to-play system where lobbyists, briber and blackmailers run the show.

The rich (+) don't want to share their wealth. But the poor (–) don't want to die poor. And the middle class don't want to be blamed for the problems of the rich (+) and poor (–).

We'll never reform those in our external world₂ until we've reformed ourself. And I really don't care if you're rich or poor; a Democrat or Republican; Jew or Palestinian; Black or White; gay or straight. This applies to everyone.

You're locked in a container that has needs God₁₋₂ Doesn't Have. You were once a newborn. You sought sanity, and you've reconciled yourself to reality as best you could, given the personal history you're left with now.

The Master₁₋₂ Was not born unless you're a Christian who believes that Jesus₁₋₂ Is God₁₋₂.

You've changed, transformed and transcended who you were before to arrive at where you are now, in part, thanks to others, in part, despite of them.

The Master₁₋₂ Has Not Changed, Transformed and Transcended Himself₁₋₂ unless you believe that Jesus₁₋₂ Evolved over His₁₋₂ Lifetime, as does every other human being born of a mother.

You'll never be completely with The Master₁₋₂ so long as you maintain your present form. You can only pursue the Master₁₋₂ by pursuing the way₁₋₂ S/He₁₋₂'S Given you. This is one of the paradoxes of the Tao. And it's not limited to just you.

me⁵⁵

It was poetic justice that I ended up at Bellevue. There, while I was reading a magazine in the waiting room, I got so agitated by the photos I was looking at that I had to be pinned down by a team of workers and shot up with a tranquilizer. The next morning, I found myself in a locked ward, on a cot, literally in a pool of my own feces.

Some people might have said that I was full of shit long before I ended up in an insane asylum... But the truth is that

I just couldn't keep down food-for-thought. Either it went through me like a freight train, or I suffered severe heart burn from it. In fact, I've been so burned by new information about me all my life that burning acid still drips down into my stomach from my heart when I get upset...

When I dealt with the stinking mess I'd made of myself that first morning in Bellevue, it didn't occur to me that there was also in a stinking mess inside of me that couldn't just be washed away with soap and water.

When you don't have the tools to deal with the unkindness of others, and you don't want to be like them, the only thing you can do is deny aspects of reality you can't deal with.

Denial is why the orthodox Jews are so often caught doing things that are unwise, such as lying and stealing. Denial is why the rightwing Christians are often caught behaving in ways that are unloving, like rigging elections against Blacks. And denial is why the fanatical Muslims are often caught doing things that are soulless, like killing Jews who have a God₁₋₂-Given right to their land in the Middle East.

Denial of reality is everyone's enemy.

56.

Those who know don't talk.

Those who talk don't know.

Close your mouth,
block off your senses,
blunt your sharpness,
untie your knots,
soften your glare,
settle your dust,
This is the primal identity.

Be like the Tao.
It can't be approached or withdrawn from,
benefitted or harmed,
honored or brought into disgrace.
It gives itself up continually.
That is why it endures.

Again, I must remind you of the difference between an infant; an insane person who can't accept reality; and someone who embraces the Tao.

An infant can't talk. An infant's mouth is always ready to open to new sensations because it wishes to learn with its gums and tongue. The knot from which an infant has healed is right there in the middle of its belly. No psychological knots have yet been formed around it. An infant is like a mature human being without anything in the way of experience. That's why it's so open to learning, while a mature person is often not.

What a mature human being sees in the world₂ around him or her is, in part, a reflection of their world₁ within. What an infant sees in the world₂ around it is identical to its world₁ within. An infant has no defense mechanisms yet in place.

An infant can't discern one of its worlds₁₋₂ from the other. A mature person has learned how to do that some of the time. A mature person has to learn how to separate matters that are subjective from matters that are objective. And that becomes a challenge that leads a few mature persons to more and more evidence of the importance of understanding their world₁ within in order to benefit in their world external world₂.

The Tao can't be approached or withdrawn from. The Tao lies within us and around us. It can't be benefitted or harmed any more than words can benefit or harm us. The power of words lies in our attention to both their subjective and objective meanings.

Therefore, all of the world's scriptures are words that hold enormous potential for personal application as well as world peace. They hold enormous wisdom, albeit wisdom that figuratively emanates from six parts of the body and one figurative excursion out of the body.

Three of those parts of your body correspond to the Abrahamic faiths of the West. They are your head (Judaism); heart (Christianity); and soul (Islam).

Three of those parts of your body correspond to the faiths and philosophy of the Far East. They are your navel (Hinduism); penis or clitoris (Buddhism); and anus (Taoism).

If you superimpose the triangle of the West onto the triangle of the East or the triangle of the East onto the triangle of the West, you get the six-pointed Star of David.

me⁵⁶

Life in Bellevue was routine and actually quite pleasant. The other patients quickly became fast friends in odd ways I hadn't been able to make friends in the outside world. Before Bellevue, I never realized how much I had in common with people who were literally crazy.

But when I drank from the metal, drinking fountain on my unit and saw my reflection in it, it occurred to me that I was also made of metal, while ingesting a cold, liquid substance that was a non-metal. And that perturbed me. I didn't want to consume water once I realized it wasn't made of metal if I was.

I also got my exercise by doing grand jetés up and down the corridors every night, hoping to achieve the physical height necessary when the staff was at a minimum to fly out one of the windows without being caught. But the hallways weren't long enough for me to get up the speed I needed for liftoff.

Accepting reality really isn't possible if you can't tolerate reality. And you really can't tolerate reality if your

inner child has been so repressed in your unconscious that your first priority is to protect yourself from him or her rising to the surface. Having a wild child deep down within is time consuming and debilitating.

I know this to be true because when my mother slapped me across the face when I was four, the taste of my own blood produced a desire for revenge I couldn't put into words. That revenge was expressed as devotion to my mother that I fought against and then finally succumbed to.

I know this to be true because when my father slapped me across the face when I was five, the taste of my own blood produced a desire for revenge I couldn't put into words, either. That revenge was expressed as a revulsion of my father that I fought against and then finally succumbed to, too.

Now, at the figurative, ripe, old age of six, I can talk about what keeps me up at night. I can see why I'm so hungry for food-for-thought and a thirst for revenge.

Now I can describe to you the paradox of the faithful and philosophic who yearn to fill themselves with something not easily put into words if you've been conditioned to bite your tongue until you choke on your own blood.

57.

I let go of all desire for the common good,
and the good becomes common as grass.

The common good can be embraced with desire (+/-). But you may be so engrossed in your desires that you don't know the difference between visions (+) and fantasies (-).

Therefore, there must be sacrifices made to achieve anything better than what you have now. Giving up hatred of Jews, Blacks, gays and Democrats is just such a sacrifice. It's a sacrifice that's virtually impossible to make so long as the cruelty felt within you has been channeled by despicable leaders onto these four scapegoats.

Everyone knows the Jews don't want to fight the Muslims. Everyone knows that the Blacks don't want to fight the Whites. The gays don't want to fight the straights. And the Democrats were looking across the aisle for unity until they realized there was no possibility of unity with a political party made up of racketeers who are criminally insane. The Republican leadership's only agenda is to distort reality in order to achieve more power. They're bent on destruction. You can't unify with thieves without becoming one, yourself.

Israel is real because Israel was given to the Jews by God₁₋₂. If the Palestinians wish to create a nation on our land, they're going to have to admit that there can only be One God₁₋₂, and the rest will fall into place.

Blacks were brought to this country as slaves who are still fighting for freedom. Freedom isn't skin deep. Freedom goes right to the bone of every human being.

Gays are people, too. We're reviled because we love some members of our own gender more than the opposite gender. This doesn't go against God₁₋₂'s Desires. It goes against the desires of wo/men who hate their own gender and jump into the arms of the opposite gender to forget about the grandeur and mystery of the body they were given.

Democrats are realists who believe in the rule of law, which was put in place to help people out of poverty, disenfranchisement and insanity. Democrats are constructionists who oppose all those who wish to destroy themselves with hatred and take this world₂ with them.

Just because you can't have the body you're attracted to doesn't give you the right to take out your frustrations on gay people. Just because you can't have the gifts you're attracted to doesn't give you the right to take out your frustrations on gifted people.

This makes striving for the good complex and confounding. Some people will fight to keep self-improvements away from them because they intuitively

suspect that they'll have to suffer even more if they let in any more reality than they can stomach.

And some people adore the idea of suffering for the sake of others. The path of Christianity is founded upon Christ₁₋₂'s suffering for the good of the world₂. They believe that this Jew, alone, took on the suffering of the world₂ so everyone could achieve God₁₋₂'s Love.

But what about my suffering? Am I chopped liver? Might there not be the remote possibility that my suffering was also given to the world₂ to redeem it? Do you have to be a Jew or a gay man to work for the vision of a world₂ in which people live together in peace? Or do you have to not be a Jew or a gay man?

Paradoxically, the Republicans (Christians) are opposed to all suffering of the rich. They think that as long as the nauseatingly wealthy don't suffer, Christ₁₋₂ Will Be content to take on everyone's suffering for them.

The good only becomes as common as grass when goodness grows and spreads like grass. Each blade of goodness has to be rooted in solid ground and entwined with other blades of goodness to produce the effect of a lawn. Tufts of goodness won't do. Crab grass will overwhelm it.

me⁵⁷

I didn't get out of Bellevue eight weeks later by relinquishing my fantasy about my body being made of metal. I just didn't admit to the staff that the armor I thought I was made of couldn't protect me from reality. I told myself I wasn't waterproofed inside and would therefore rust from drinking water. And the staff never asked.

I didn't get out of Bellevue by acknowledging to myself that I'd never be able to jump high enough to fly out the windows. The runways (hallways) were long enough. I just told myself that I didn't yet have the power I needed to fly.

I got out of Bellevue by faking sanity. I treated my evaluation with the doctors like a performance. I got on stage

and acted like a normal person. If I could dance like a ballet dancer, I could act like an actor. The act only had to go on for a matter of minutes and then I knew they'd let me leave.

It wasn't until years later that I understood the wordplay my mind was using to play tricks on me. I simply had to bite my tongue in the moment, something I was already an expert at doing.

But you can probably already guess that I'd need to be locked up a second time because my mind was much too fragile to handle reality as normal people do. People who are normal seem crude from the point of view of an insane person.

When I drove my car over a cliff two years later, I was hoping to crush my body in the metal that literally surrounded me. I was trying to destroy an encasement that wasn't good at keeping reality out. I knew I was in a vehicle of some sort, and I just wanted out of it.

But I was really seeking peace of mind. Was that too much to ask for?...

58.

If a country is governed with tolerance,
the people are comfortable and honest.
If a country is governed with repression,
the people are depressed and crafty.

When the will to power is in charge,
the higher the ideals, the lower the results.

Try to make people happy,
and you lay the groundwork for misery.

Try to make people moral,
and you lay the groundwork for vice.

Thus, a master is content to serve as an example
and not to impose his will.

S/he is pointed, but not pierce,

straightforward, but supple,
radiant, but easy on the eyes.

We saw from 2016-2020 how the Republicans govern with intolerance and repression. We saw their efforts to make the least deserving happy and the most deserving suffer.

Because God₁₋₂ Made wo/man contrary right from the start, paradox is built into His₁₋₂ System. Wo/man isn't going to take the shortest distance between two points. If s/he did, s/he'd cut off heads because of crafty thoughts. S/he'd cut out hearts because of hateful feelings. And s/he'd cut off hands for stealing. Therefore, tolerance is an outcome that's harder to achieve than it looks.

When I indulge myself more than I can stand in the external world₂, I never come away happy. I feel guilty, as though I snuck in a comfort to relieve myself of the desire to die.

Running water still reminds me of death. I have to use water judiciously not to feel guilty about it pouring down the drain. Toilet paper reminds me of death. I can only take three sheets at a time, so I buy the most expensive brand that's the thickest.

Sometimes just walking from one room in my house to another reminds me that I'm going to die, especially if I forget why I went there. I'm really upset with myself, until I remind my inner child that we're all going to die in the end.

I don't usually feel that I can reward myself for a job well done. Just telling myself "Thank you" or "You're amazing" seems to require herculean strength.

After having given a great deal to others and focused my attention on others, I now realize that giving must first be given internally to be doled out in appropriate quantities externally. When I reward myself with compliments and praise in words, I increase my esteem of me, regardless of how hollow my words₁₋₂ may resound within. I promote

inner harmony by pointing out to myself how devoted and determined I am to improve my relationship with me, even if that causes me to roll my eyes. This less than faithful attempt to love me, paradoxically, makes my support of others more meaningful.

From a position of attempting to give, in both my world₁₋₂, I, ironically, find myself in a much better position to appreciate external comforts, improvements and the pursuit of my desires for rewards well earned.

Here in America, we've seen how rightwing orthodox Jews and fanatical Christians have tried to impose religious law on this country. We've seen how the orthodox Jews have governed with repression in Israel and the resulting anti-Semitic reactions from the world₂.

Previously, we also saw how the Trump administration was accused and, in many cases, convicted of crimes of craftiness (stealing by individuals and racketeers). "When the will to achieve power is in charge (of your thoughts, feelings, beliefs and actions), the higher the ideals, the lower the results." Your anus takes over. You turn into an asshole.

"Thus, The Master₁₋₂ is content to serve as an example and not to impose Her₁₋₂ Will." Being a human being and behaving like a human being, not like an animal, is harder than we may have first thought. When people are out of touch with their inner world₁, they behave like the animals we see in nature: without a conscience. They impose their will upon others to recreate the evolution of the species rather than to promote the spiritual evolution of our humanity.

Being gay doesn't mean you want to sleep with animals. Being Black doesn't mean you were left behind on the evolutionary scale. Being a Democrat doesn't mean you're a nut case. Being a woman doesn't mean that you're a temptress. These kinds of people were all created by God₁₋₂. It's those who can't accept some of His₁₋₂ Laws literally,

while humbly taking others of them figuratively, who need to project their unruly inner child onto the external world₂.

me⁵⁸

Becoming sane was the result of earnestly striving for sanity. It wasn't a decision I made and then found something else to do the next day. It becomes a lifelong goal.

When you're driving a car and wish to make a turn, the car doesn't magically find itself moving in a new direction. If you slow down the experience of turning, your eyes parse out little pieces of the outside world₂ that it takes in; gives back; and then takes in another piece of reality – and so forth, and so on. The view changes in segments. You don't decide to turn; close your eyes; open them; and find yourself with a whole new view of yourself going in another direction.

Sanity is like making a right or left turn. And the more clearly political leaders and social scientists can parse reality into pieces that people can take in and digest comfortably, the more they'll be ready to absorb more of a changing reality that will take them in a better direction.

Fox News and other rightwing extremist outlets understand this and do the same thing with lying. They parse out little lies that they then piece together to give their constituents the impression that they're taking them in a logical direction.

They're doing just what I described, only going in a counterclockwise direction. They're trying to take people back in time with lies and "alternative facts." But because they do it slowly, like turning a car, some people don't realize they're being duped and led the wrong way.

59.

For governing a country well
there is nothing better than moderation.

Nothing is impossible for her
(the wo/man of moderation).
Because s/he has let go,
s/he can care for the people's welfare
as a mother cares for her child.

We must look at the word "moderation" to discover its meaning before we agree to this conclusion mindlessly. Wo/man is made up of extremes that express themselves internally and externally. Some of these extremes have a reconciliatory effect on other extremes.

An example of this can be seen in the attributes of strength and power. Some strengths are external and necessary in order to deter others from attacking you and stealing from you. Some strengths need to be developed internally. You need them to keep you from attacking and stealing from yourself. You know that both are true because you can see how others behave in ways that are contrary to their own best interests. You can see that they allow themselves to work against themselves.

"For governing a country well, there is nothing better than moderation." And yet, moderation is hard to achieve throughout because it's so hard to achieve within.

"Nothing is impossible for her (the wo/man of moderation)." S/he can let go by holding on and hold on by letting go. S/he can care for other people's welfare while caring for his or her own. And s/he can care for her own welfare because s/he's developed tools from within to do so.

These aren't paradoxes when you realize you're come from two places rather than one, a place of subjectivity and a place of objectivity. These aren't impossible goals if you copy God₁₋₂ and ask good questions, always remembering that the mind likes to use word play to make its needs met poetically (subjectively) rather than just prosaically (objectively).

A mother cares for her child's wellbeing inside and out. God₁₋₂ Cares for your wellbeing the same way. S/He₁₋₂ Even Gave you a mother so that you'd be able to see His₁₋₂ Ways through hers. Such is the initial introduction to the z side of yourself.

But your mother's ways will never be your ways₁₋₂. You can never literally be inside your mother ever again. And you can never figuratively be inside her, either. Therefore, no one in the whole world₂ knows your ways₁₋₂.

Your z factor is now **your** mysterious factor, not **hers**. The female (z) side of you is as important as your male (x or y) side. To achieve unity in the external world₂, you're going to have to give some of the power in the male (x or y) side of you to your female (z) side. And then you're going to have to learn to share your power with yourself.

I'm just beginning to find my voice because my z side is still struggling for a voice. Up until recently, my y side was always mansplaining things in me. But the more I (z) can squeeze a word₁₋₂ in edgewise, the more impressed I become with my ability to communicate with me rationally.

If you don't apply the way of your mother and the way₁₋₂ of God₁₋₂ to your life, you shouldn't expect to get any more than you're getting now. And you shouldn't be surprised if some of what you have now slips through your fingers.

Justice must be achieved inside and out. And, as we all know, justice is portrayed as a blind woman (z) holding a sword and a scale. Only from the weight of what's in her unseen hands can s/he determine the value of what s/he's holding. Just explaining what's going on to her isn't sufficient. She must experience the changing weight of the scale in one hand and the consistent weight of the sword in the other.

me⁵⁹

People once thought that disease was just an act of God₁₋₂. Then they discovered microbes and discovered that they can heal diseases at a visually unseen level of reality.

This pandemic is surely both an act of God₁₋₂ and an opportunity for us to fight like hell to survive to maintain and enhance our hold on civilization.

Those of us who've been figuratively looking into our microscope (within) aren't that different from those who've been looking out of their telescope (without).

It takes a village filled with people looking through microscopes and telescopes to make sense of life. There's more to this world₂ than meets the eye.

60.

Center your country in the Tao
and evil will have no power.

Not that it isn't there,
but you'll be able to step out of its way.

Give evil nothing to oppose
and it will disappear by itself.

On first reading, this seems counterintuitive. You'd think that by producing good, evil would cease to oppose goodness because of the greater outcomes afforded by goodness.

But in every generation, there's a resurgence of contradictory cravings. People want things that were forbidden to the previous generation that the new generation insist they have a right to experience. This is the essence of the liberalization of humanity. This is evidence of the evolution of our humanity.

This is most obvious in the realm of sex, but we can see it in the realm of politics as well. Sexually, people now want the freedom to marry the person of their choice, whether that person is of the same race or same gender. Politically, people

want the freedom to engage with those who were categorized as untouchables by their parents' generation.

Black civil rights and gay rights are at the cutting edge of modernity. Women want the modern right to abort an unwanted pregnancy if they had sex without the intention of reproducing a child or if that child may create unwanted suffering for the mother.

Those who oppose the Black Lives Matter movement; those who oppose marriage equality; and those who oppose abortion will tell you that such goals are evil. They'll use their scripture to try to prove to you that their God₁₋₂ Considers these actions unholy and wrong.

But the real fight lies in taking the Taoist path around the mountain rather than any one of the other five paths up to the summit.

The whole world₂ once looked down on indigenists as inferior. They thought their operating system was primitive, crude, corrupt and unevolved. They saw them as worshipping idols, when, in fact, they were worshipping aspects of reality that people of faith rejected without sufficient understanding of the human need to adore our own handiwork.

There's still a slave in me who yearns to be free. But there's also a shadow side of me that insists it must lay down opposition to my own light.

There's a side of me that finds me attractive and wishes to spend the rest of its life in my arms. But there's also an inner child in me (z) who wants to spend her life with anyone other than me.

I'm a paradox walking on two feet. I'm an exclamation point that's been hammered down into a question mark. I'm a very strange creature, indeed.

But none of this is ironic. It's all paradoxical. A paradox is a conflict in your inner world. An irony is one that occurs in the world₂ we share. That's why ironies are bitter, and paradoxes aren't. It's just that simple.

Telling people that they have two worlds₁₋₂ is easy. Getting them to agree is also a piece of cake. But when you tell them that the conflicts they find in society are inner issues that have been projected onto outer reality for them to grapple with as a society, then they may reject their inner world₁. Then they may not want to deal with two worlds₁₋₂ anymore. Then they may give up on solving the problems of paradox.

“Center your country in the Tao and evil will have no power” because people will solve their external problems from within as syndromes rather than externally by creating problems for people.

The problems of inequity in the Black, gay and women’s worlds₂ won’t disappear when the Republicans contests every election they lose. But as Republicans become able to manage their inner world₁ more successfully, the power of their political party will shrink until it disappears entirely. And in this way, you’ll see that the way₁₋₂ works.

“Give evil nothing to oppose” within you “and it will disappear by itself” around you.

me⁶⁰

Building a microscope to peer deep down within is no different than the history of lens crafting that led to the invention of the telescope and microscope. Both happened, but only the history of the use of lenses in the outer world₂ has been documented. Figuratively, we don’t speak about the evolution of the human spirit as a peering down into the invisible world₁ of inner forces to discover how we’re made.

This needs to change if humanity is going to survive as a species. The unexamined life is, not only, not **worth** living. [Socrates] The unexamined life has become **unworthy** of living. If we don’t reconcile ourselves to this reality, we’ll all die in our effort to cling to one world₂ and one world₂ only.

61.

When a country obtains great power,
it becomes like the sea.
All streams run downward into it.
The more powerful it grows,
the greater the need for humility.
Humility means trusting the Tao,
thus never needing to be defensive.

A great nation is like a great wo/man;
when s/he makes a mistake, s/he realizes it.
Having realized it, s/he admits it.
Having admitted it, s/he corrects it.
S/he considers those who point out her faults
as her most benevolent teachers.
S/he thinks of her enemy
as the shadow that s/he, herself, casts.

If a nation is centered in the Tao,
if it nourishes its own people
and doesn't meddle in the affairs of others,
it will be a light to all nations in the world₂.

All people must be taught that jealousy and envy are punishable offenses. Whether you want the container or the contents of another person (or nation), you must learn to accept yourself as God₁₋₂ Made you. You must start your race at your own starting line and stop at your own finishing line. But that's easier said than done.

“Yea, S/He₁₋₂ Saith, ‘It is too light a thing for you to be My₁₋₂ Servant, to establish the tribes of Jacob, and to restore the scions of Israel. I₁₋₂ Shall Submit you as a light unto the nations, to be My₁₋₂ Salvation until the end of the Earth.”
[Isaiah 49:6]

Without Israelis studying the Tao, Israel won't be able to complete its task. Israel will remain as divided as it is now politically. The orthodox Jews will refuse to up their homophobia to admit that Torah has been interpreted figuratively in the past with regard to slavery. Therefore, Torah must be interpreted figuratively on this issue, too.

Without the light of Israel, the other nations won't be able to complete their tasks. Hatred and prejudice will continue to move people to the **right**, which is totally **wrong**.

The United States is the most powerful nation on the Earth today, and it's the most powerful nation in the history of the world², as well. The more powerful America grows, the more need for modesty, humility and loyalty to life by its citizens.

But with 25% of the Covid-19 deaths in the world² coming from 4.25% of the world's population (the U.S.), the lessons in this pandemic for Americans ought to be much greater than for anyone else on Earth.

"Humility means trusting the Tao, thus never needing to be defensive." Yet Republican White-Americans can't trust Blacks, Asians, Latinx and gays. Americans have a history of racism and homophobia. Hatred of minorities is hidden here in plain sight. And so, Americans need to lead the world and the way¹⁻² very humbly.

The United States, under the rule of the Democrats is again becoming a light unto the nations. Israel, under the rule of the modern Jews, despite the orthodox Jews (who are the Republicans of Israeli politics) is also becoming a light unto the nations. But the light of Israel is like a spotlight on the United States, which is a lighthouse unto the world².

Modernity is the ability to combine science with religion to create a mix that's helpful to everyone, not to religious extremists who are dragging people into the past. Modernity is the ability to take some aspects of scripture literally and other aspects figuratively in ways that include all those who've been historically disenfranchised. Modernity is the

ability to extend metaphors, symbols and similes into allegories. Only when we can take all scriptures allegorically will we achieve world₂ peace.

This goal creates paradoxes that must be acknowledged and dealt with justly. The orthodox Jews are terrified of gay-Jews taking over Israel. But the problems of modernity aren't just Jewish problems. These problems are problems of interpretations of scripture that arise out of syndromes.

me⁶¹

When I was insane, I thought of myself as Frankenstein's monster. I thought my body was a combination of pieces of other people's bodies hastily sewn together. What I didn't realize was that my mind, not my body, was made up of pieces of the truth that came from many sources. These truths were figuratively stitched together to create my reality. But I projected that big picture onto my body and saw my body as a conglomeration of ill-fitting parts from many sources.

In addition, I thought that I was like a cuckoo clock with a hatch in my throat out of which a bird would sometimes emerge to declare the time of day. So, I thought I looked like a Frankenstein monster with an added feature that was like a clock that could tell time. And when the time was right, a little birdy would pop out of my throat to make pronouncements about the time remaining before we were all gonna die! (I wasn't the kind of person you wanted to bring to a party. A few drinks and I'd ruin it for everyone.)

That cuckoo I saw coming out of my neck corresponded to the Yiddish word "fegele", which means "little bird," a derogatory description of a gay man. The fegele (fairy) in me would emerge from time to time with a message that would declare the real truth about the world₂ that only I could see.

I was a closeted gay man who thought I was in the body of a Frankenstein monster that I rejected because it horrified

me. In truth, it was my mind, not my body, that I couldn't accept honestly, sincerely and authentically.

It took me a lifetime to understand my body, and, by extension the mind that ran it. It took me a lifetime to realize that I'm a dancer who choreographs with words, not arms and legs. I'm not as fluent with physical movements as I am with letters arranged on the page. I have an incredible ability to move myself with the power of my fingers in print. But I can't do as well with my limbs on stage before others. My body just isn't as adequate a purveyor of my emotions in telling people what I'd like to say to them. I express myself better in books.

This was the underlying truth about my failure as a ballet dancer that caused me to think that my whole life had been a failure because I couldn't dance as well as I dreamed of.

The confusion I had growing up with the dream of becoming a dancer can be summarized as a craving (–) for a desire (+). I had a craving to become famous, but I had to move through the projection of that craving for my body to get to the source of my desire, which lay in my ability to help heal the world₂ with my words₁₋₂.

62.

The Tao is the center of the universe,
the good man's treasure,
the bad man's refuge.

Honors can be bought with fine words.
Respect can be won with fine deeds.
But the Tao is beyond all value,
and no one can achieve it.
Thus, when a new leader is chosen,
don't offer to help him
with your wealth or your expertise.
Offer instead

to teach him about the Tao.

Why did the ancient masters esteem the Tao?

Because being one with the Tao,
when you seek, you find;
and when you make a mistake,
you are forgiven.

This is why everybody loves it.

When you seek the way₁₋₂, you're actually seeking God₁₋₂. And when you're seeking God₁₋₂, you're actually seeking the way₁₋₂. The way₁₋₂ is the journey. God₁₋₂ Is our Destination₁₋₂.

Therefore, when you're on the way₁₋₂, and you make a mistake, you're given a way back to the way₁₋₂. Nothing is ever ignored or swept under the rug. Nothing is forgotten or dismissed. All mistakes have consequences which will have to be dealt with over time. All consequences have options for redemption.

But those who drag their feet in an effort to deny the truth will lose their power, their reputation and their place in the hearts of the righteous.

Clearly, there can't be a one size fits all answer to the dilemmas created by scripture. Good people will earn options based on the level of their guilt and innocence. Good people will have to make many turns in their life to view reality from many unexpected directions. This is why the way₁₋₂ without the destination (God₁₋₂) is as futile as the destination (God₁₋₂) without the way₁₋₂ (journey).

me⁶²

I'm not someone who grew up with God₁₋₂ in our family life. As Holocaust survivors who considered themselves modern, my family didn't account for their survival as a gift from God₁₋₂. Nor did they look to God₁₋₂ for a way of life.

They wanted money. They wanted physical comfort after all they'd been through. They wanted a way for their children to succeed and a way that would ensure that our children wouldn't have to go through what they'd been through.

This yearning is no different from what Black, Jewish, Palestinian and gay parents want for their children. And this is no different from what all parents should want for theirs.

If you can't yet see the handwriting on the Wailing Wall, get out of Jerusalem. You're not needed there. Jerusalem is the City of Peace because Jerusalem is the city of One God₁₋₂.

By today's standards, my parents weren't educated. My father was a graduate of a German gymnasium, but my mother didn't complete the seventh grade. (She was thrown out of school by the Nazis.) And yet, they spoke several languages, read the newspaper and did what they could to understand the new culture they were a part of and the mentality of the people in their new home.

I'd even say that my parents didn't have time for God₁₋₂ because they were too busy dealing with matters of survival.

And, as we can see today, many fewer Blacks and Whites have time for God₁₋₂. Modern people put God₁₋₂ last, not first. Modern people put themselves first. They put others second. And they put God₁₋₂ in third place. And that's the way S/He₁₋₂ Wants it.

For me, God₁₋₂ is a luxury now that I'm retired and have the free time (and money) to look back on my life with greater introspection. I've gone up the mountain. I've been to the top. I looked around. And I realized I had to come down to help myself if I was going to help all others get through old age and dying in a way that would give me the strength I need to leave my body with a smile on my face and gleam in my eye.

Act₁ without doing.
Werk without effort.
Think of the small as large
and the few as many.
Confront the difficult while it is still easy.
Accomplish the great task
by a series of small acts.

A master (z) never reaches for the great.
Thus, s/he achieves greatness.
When s/he runs into a difficulty,
s/he stops and gives herself to it.
S/he doesn't cling to her own comfort.
Thus, problems are no problem for her.

The spiritual **infant** discovers that the body is a metaphor for the spiritual operating system where it (serpent: penis) conspires with her (Eve: heart) to overthrow him (Adam: head), getting him in trouble with Him₁₋₂.

All of Torah then becomes an allegory for the spiritual operating system of every wo/man. It becomes the instructions for the way to awareness of the way₁₋₂ to God₁₋₂.

The spiritual **child** is described as the next generation. The brother (Cain) who kills his brother (Abel) is an allegory for the need of everyone's head to dominate his or her heart, so that feelings and sensations don't overwhelm the mind, as happened to their parents (Adam and Eve).

Therefore, the second story in Genesis is the story of the conflict created when the head (Cain) is jealous of the gifts of the heart (Abel). A young mind has to be taught to concern itself with the child's emotions. It has to conclude that it is its brother's keeper, while our heart has to conclude that if it steals a generous notion from our head, it ought to give credit where credit is due.

With those two stories in place as levels of awakening, the spiritual **adolescent** is ready for the lessons of comfort described in the third story of Genesis: Noah and the Ark. The allegory of Noah and the Ark represents the outcome of the man of comfort who doesn't know what to do with it. ("noah" means "comfort" in Hebrew.)

Every adolescent prepares for puberty by using the Tree of Knowledge from the Garden of Eden and all the other trees of knowledge from the orchard (pardes) of childhood to construct a boat in which the adolescent can brave the emotional storms and flooding of sensations that mysteriously arrive in puberty.

Once a person has survived puberty without drowning in misery; despair; or by having ruined the possibility of a comfortable future with stupid mistakes – adulthood can then be addressed externally as a challenge to achieve comforts of the body along with revelations for the spirit.

But Noah set a bad example by coming ashore onto dry land with the yearning for a farm, and the goal of growing a vineyard to make wine, so he could spend his days getting drunk. Rather than appreciate his body as the vehicle that made it all possible, he decided to abuse it with drunken abandon at his good fortune. He even went so far as to lie naked in a drunken stupor, which forced his sons to secure his dignity by covering him up without looking at their father as he truly was.

It's generally not until late middle age that the individual who's succeeded in achieving material comfort seeks comfort in the internal world₁. This becomes a preparation for old age and death that rounds off the well-lived life with a sense of accomplishment in both worlds₁₋₂.

Only then can the awakened individual enter the life of an Abraham. Only then can the reader of scripture understand the allegory of man as having two testicles, one descending whose name is Ishmael, and the other then coming out named Isaac. This gives a man spiritual strength.

In the next generation these two testicles are personified as Jacob and Esau, which leads us to the problems of today between Judaism and Islam that both are dealing with so poorly.¹⁰

The instructions in the above utterance of the Tao are, of course, paradoxical. “Act₁ without doing; work without effort.” Decide for yourself how to go within to carve yourself like clay to become a master sculptor of the self. Therefore, it would behoove you to reread this utterance to decide for yourself what it means to you.

To avoid problems in the external world₂, we should all address our problems internally before acting out our feelings through words and deeds we can’t take back. It’s far easier to solve **syndromes** within yourself by yourself before you find yourself having to solve **problems** with others in the external world₂.

When you reach a difficulty in either of your worlds₁₋₂, you’re going to have to decide what it mean to serve 1. yourself; 2. others; and 3. God₁₋₂.

The external world₂ is dominated with intelligence (objectivity). But the internal world₁ is dominated with emotion and desire (subjectivity). It’s a fact of life that our parents had to teach us to control our emotions and desires in order to advance our intelligence. They knew that if we allowed our feelings and urges to override our good sense, we’d thwart our own progress.

Rage corresponds to red. Agony corresponds to orange; horror to yellow; jealousy of other people’s body to forest green and envy of their contents to spring green. Grief corresponds to the color blue.

¹⁰ God₁₋₂ Changed Jacob’s name to Israel. Therefore the Jewish people are the personification of the land of Israel, not just one of the three Patriarchs.

If you don't learn about the first five colors of the rainbow, you'll never discover indigo (awe) and violet (ecstasy). The meaning of life will elude you.

me⁶³

Getting discharged from a mental institution for the second time was even scarier than the first. The first time, my father made it clear to me that he and his wife couldn't help me there in New York. I'd have to go back to L.A. to seek help from my mother.

The second time I got discharged, my mother told me I'd have to seek help from the State. I couldn't live with her and her husband.

I'd burned both my parental bridges, so the State sent me to a hospice where I lived for a while, while going back to the hospital daily to participate in an outpatient treatment program.

That was so scary because I was in a terrible fog. I couldn't concentrate. I couldn't feel. I had no desire for food-for-thought. I only wanted to eat in the literal sense. I had no ability to help myself.

It was as though I had no arms and legs. I felt like a ball people rolled around. I **felt** severely crippled, but I didn't **think** there was anything wrong with me.

Cain was getting his payback. Abel was on life support in a coma. There was nothing for me to do but turn the page. Childhood was over. It was time to become an adolescent. It was time to become a man of comfort: Noah.

I had no choice but to grow up or die a vegetable.

64.

What is rooted is easy to nourish.

What is recent is easy to correct.

What is brittle is easy to break.

What is small is easy to scatter.

In other words, work at rooting yourself to yourself. Don't dismiss emotional discomforts. They'll be swept under the rug where you'll find them piling up years later. You may already find many emotional ties you've already broken from yourself swept under that rug.

Watch yourself break anything that's brittle, like a relationship with another human being. Just watch yourself do it. And then watch as you scatter those tiny pieces as though you were the north wind to leave no evidence of what you've done.

Prevent trouble before it arises.

Put things in order before they exist.

The giant pine tree grows from a tiny sprout.

The journey of a thousand miles
starts from beneath your feet.

In other words, avoid external magnifications of your spiritual operating system by acknowledging magnifications (drama) within yourself before you project them out onto the world₂ we share.

The order of things in the external world₂ is: (1) self; (2) others; (3) God₁₋₂. If you put others before yourself, you'll become obsessive. If you don't try to put others next in line, you'll become selfish. And if you ignore God₁₋₂'s Existence or place Him₁₋₂ first or second in line, you'll become dogmatic.

You were once a sprout (child). You're still a sprout (novice). You'll always be a sprout (young tree). So, hold the awe and mystery of life of someone who's constantly moved by miracles. Find a reason to cry daily. Crying is what ripens the fruit when the heat of the sun and water within are producing sweet love.

Rushing into action, you fail.

Trying to grasp things, you lose them.

Forcing a project to completion,
you ruin what was almost ripe.

The ruination of that which is almost ripe is the picking of fruit that's still green. Once you figuratively bite into yourself, you'll discover just how ripe you really are with hope. That'll teach you to strive for more fruitful labors in the future. Munch on you as though you were like the Eucharist. Savor your thoughts (body) and drink in your feelings (blood).

Don't rush into action just because you're impatient. You may be impatient with others because you want to see results externally more than internally. Your mind may be trying to grasp that which has no handle. What you're attempting to hold may slip through your fingers.

The secret to discovering how you are who you are may be filled with external failures. But each failure will be a life lesson in who you aren't.

Pursue what you do well, but don't judge yourself for what you do poorly. The teacher who admonishes the student who gets the answer wrong is impatient. There are many possible reasons for wrong answers. And all of them must be approached patiently if you wish to teach effectively.

Stay as far away from what you can't do as possible. Get others to do it for you. If they tell you to become a Renaissance wo/man who can do everything, give 'em the finger until you're well into your eighties. Then snortle and let them figure out what you said.

Your failures should humble you to your unique, inner language, not embitter you. They should fill you with laughter at how difficult it is for you to understand yourself, given your heavy accent when speaking to you. The more humbly you approach self-learning, the more deeply you'll learn the difference between the meaningful and the frivolous.

Therefore, a master takes action
by letting things take their course.
S/he remains calm at the end as at the beginning.
S/he has nothing,
thus, has nothing to lose.
What s/he desires is non-desire.
What s/he learns is to unlearn.
S/he simply reminds people of who they have always
been.
S/he cares about nothing but the Tao.
Thus s/he can care for all things.

You can't get to your destination without a vehicle and a way (road) to get there. The Tao is one way₁₋₂. When you care about (1) yourself, (2) others and (3) God₁₋₂, in that order, the destination is within your sights. All other ways will be enhanced by the way₁₋₂.

me⁶⁴

A few months after I got out of the second, mental hospital, I took a 5-day course paid for by the State of California to become a bank teller. Something inside me told me that I had to go back to banking, a job I'd held in Holland that I did well.

Although I'd lived my life abroad like a candle in the wind, I was very grounded when it came to money. Money was then what words are to me today. You might even say that I bought every word I type on the page with hard-earned experience. Words are like gold to me.

But after I got out of the second, mental institution, deep down inside I was still ashamed of myself for not having pursued a life on stage as a dancer. I felt humiliated by the outcome of all my efforts. I judged myself as worthless.

I saw being a bank teller as the lowest of all jobs on Earth. I associated it with powerlessness. Counting other people's money was the height of futility. I just wanted to count my own. I didn't see myself on the world's stage while sitting behind a bank window.

I didn't see myself as on a path of healing. I didn't see myself as an honest member of society doing a job of service that could be meaningful if I could do it with a modicum of respect for the customer.

But I actually blossomed on my job at the bank. I was first assigned to the bookkeeping department where I researched bank errors. Then I was allowed onto the teller line. Then I was promoted to new accounts. And lastly, I was given the task of note teller, which dealt with international banking. My boss even took me to lunch one day to see if I'd be interested in going to a special, banking school offered in house to become a loan officer.

But I quit that job after a couple of years, despite the success I'd achieved in living a "normal" life. I was still restless inside. I had a need to "be" somebody. But because I knew nothing about the Tao, I didn't know the difference between doing and being.

I became a waiter, instead. I thought it would be cool if I didn't have a 9-5 job. I thought that if I could perform for each table separately, I could find a way back to getting a whole audience to look at me.

65.

When they think they know the answers,
people are difficult to guide.
When they know that they don't know,
people can find their own way.

The desire to be contrary is especially prevalent in people who are very intellectually oriented. Because we're extremely focused on their external world², feelings ricochet

off us like a ball slammed against a wall. We don't even realize how contrary and contradictory we are. This is why second guessing yourself is so valuable if you're very, very smart.

Other people are difficult to guide because they're so emotionally responsive. This is especially true in the Republican Party where we see conspiracy theories being gobbled up like candy by children who'll swallow anything they're told about the evils of modernity.

When Republicans realize that they don't know how to govern because they're so emotionally gullible; that they don't know how to appeal to the nation because they're so unrealistic; that they lost the election fair and square because people are smarter than they are – they'll admit to themselves that they don't know a great deal that's vital about faith in God₁₋₂ that they haven't yet achieved.

They'll destroy the Republican Party as a useless tool that's totally unprepared for life in the 21st Century. And they'll realign themselves with the need for governance very similar to the goals of the Democratic Party, but perhaps a bit more spiritually oriented. And the same is true for the Palestinians: Fatah and Hamas.

People can find their own way once they know what they don't know. This is why Hillel, the great Jewish sage who lived 200 years before Jesus₁₋₂ – when asked to describe the meaning of Torah while standing on one leg (i.e., briefly) – said, “Don't do unto others that which you find abhorrent.”

Jesus₁₋₂ Later Came to the Jewish people and presented that idea in the positive, saying, **do** do unto others that which you find loving, forgiving and kind.

What I'm saying is that they were both right. Don't do to yourself that which you see as abhorrent in others and **do** do to yourself that which you see as loving in others.

Christians can't love God₁₋₂ if they can't love themselves. And no one can love herself if s/he doesn't know how to love all people, despite their mistakes. And that's especially true

for Jews who disdain Jesus₁₋₂. They're only projecting their self-hate onto people like me who don't deserve to be treated badly. They're only creating scapegoats, and then blaming it on God₁₋₂ by quoting scripture.

Judaism (illumination of the light) outlines negative space (mind) and leaves it up to the individual to decide for himself what he wants to do with it. Christianity (warmth of the light) promotes positive space (emotion). But because people are so contrary by nature that their Jewish mind reacts to new ideas. And their Christian heart is so gullible that it gobbles up feelings like candy.

To become a good Jew and Christian from within, you don't have to convert to one of these religions. You need only open your head and heart to the sound ideas promoted by them. These are the ideas of wisdom and love that emanate out of your head and heart.

But if those two, like gears, are disconnected, your engine will get very hot and make a lot of noise, but you'll remain in neutral, going nowhere. Just look at the outcome of elections in America and Israel today to see examples of what I mean.

Content with an ordinary life,
you can show people the way₁₋₂
back to their own nature.

Every life is extraordinary from within and seemingly ordinary from without. Every life is a miracle in creation. And every life holds a potential to create more miracles if you know what you're doing and how you're doing it.

The way₁₋₂ of paradox slowly reveals all the ways to God₁₋₂. But because the way₁₋₂ isn't directly focused on anyone or on any of the other ways, you must embrace paradox as it applies to you, alone.

me⁶⁵

It doesn't take an extraordinary life to discover the meaning of life. I only wanted a soulmate and enough money to travel and see the world₂. I met a fellow traveler (boyfriend #1) when we were both in our late thirties. And we expected to be soulmates for life. He had a business that took off shortly after we met, and he ended up making a lot of money after I reorganized his business a few years later as a work-from-home enterprise.

But we weren't able to have a sexually stimulating life with one another because he was HIV+ and I was HIV-. We were always worried about him infecting me. Over many years, the lack of physical loyalty and passionate devotion we couldn't give one another took a toll on our relationship. We had money. But we were missing honey.

Our problems weren't sexual. They were spiritual. Neither of us knew enough about the meaning of life to pursue it together any deeper as a team. We had to separate after 14 years together while he was in the middle of a full-blown AIDS crisis, and it looked like he was going to die.

You must discover your own nature if you want to recover from all that ails you. Who actually knows if you were a human being before you were born despite all the rhetoric worldwide about past lives and reincarnation? Who knows whether you'll be going to heaven or hell when you leave here?

And even if you were here before, that nature and those lessons about life have to be taken into consideration now in a new body and in a new moment in time. If you're headed for heaven, you'd better practice by making it heaven for everyone while you're still here on Earth.

You can't show people the way₁₋₂ back to their own nature until you've found the way₁₋₂ to your own. The more you discover how you operate, and then share that epiphany with others, the more they'll discover what they don't yet know about themselves.

That will unite you with people as pilgrims on a pilgrimage, like passengers on a plane that's having engine trouble. We're all in this alone, together. And that's a paradox you may have to convince people of because they're so sick and they defend the old man (x or y) who lives inside himself so vehemently that it's almost impossible to make them aware of a terrible bureaucracy in place by which they negate helping themselves (z).

If my former partner had realized how sick he was inside, not just outside with HIV, we could have gone through his AIDS crises together. As it was, the horror (yellow) of what he was going through was more than we could face together. We had to go through it separately. And at the time, that was deeply confounding for us both.

Since then, he died. And I'm here to describe to you the color yellow as best I can so you can avoid my heartache.

66.

All streams flow to the sea
because it is lower than they are.
Humility gives it its power.

In the external world₂, gravity gives the stream the power it needs to make its way to the sea. In the internal world₁, humility gives feelings their power to make their way from the summit with God₂ down to God₁ on the great plain, and from there to the sea.

The mind is like rock. Thoughts are constructed like boulders and stones, one atop the other. They create riverbeds, hills, crests, peaks, mounts, pikes and summits from which the mind can view life from alternative altitudes.

The heart is like water. Feelings are constructed like waves, one behind the other to create currents from which the heart can view life from a whole other point of view.

From the bottom of the riverbed of your imagination, you can see your thoughts surrounded by feelings. Your feelings

caress your thoughts as your feelings scuttle past them. Your thoughts rock one against the other without realizing that your feelings are creating this encounter. There, deep down within, you can be without concern for a whole other world₁ that seemingly exists above the one you experience on a daily basis. There at the bottom of that Jordan river, you can baptize yourself in the spirit of self-love. (John the Baptist tried to say the same thing without words₁₋₂.)

The soul is like air. Beliefs are constructed like the wind that blows in every direction at one time or another. Beliefs create a view of life from a greater, higher perspective than thoughts and feelings can deduce.

Deep space corresponds the realm where God₁₋₂ resides. But if you can't climb every hill, crest, peak, mount, pike and summit to observe the view of life from a higher point of view, you won't know the world₂ above the riverbed in which the water (feelings) is rushing to The Sea₁₋₂.

If you want to govern the people,
you must place yourself below them.

If you want to lead the people,
you must learn how to follow them.

Would that the Democrats could admit that Israel holds their hope in its hands. Would that the Republicans and Palestinians could admit that there's only One God₁₋₂. Would that the world₂'s queens could help straight people break their cycles of projection.

A master (z) is above the people,
and no one feels oppressed.
S/he goes ahead of the people,
and no one feels manipulated.
The whole world₂ is grateful to her.
Because s/he competes with no one,

no one can compete with her.

Americans only see their choices as Black or White, not gay or Jewish. Americans only see Jesus₁₋₂ as their Savior₁₋₂ or their nemesis, the scourge of their afflictions or their only hope. They don't see Him₁₋₂ as an example of a Jew Who tried to get along with His₁₋₂ Whole Tribe. Until Americans become more modern, gay and Jewish, they'll continue to suffer culture wars.

It takes someone with an inner child to recognize what they've done to themselves. It takes a grown child to say out loud that the emperor is naked.

me⁶⁶

I joined Alcoholics Anonymous at the age of 31. Five years later, I was ready to leave L.A. a second time in the hopes of never going back to live there, given that that was where my family was. I met boyfriend #1 at the age of 36 at a gay men's spiritual retreat in Northern California. I was immediately turned on by him. He looked Italian. He acted like a Mediterranean type; he was warm and friendly. He gave everyone the impression that he'd never met a stranger.

So, when I got to know him better at that retreat and we discovered that there was mutual chemistry, I was, at first, shocked to discover he was a New Jersey Jew. It brought me uncomfortably closer to the fact that I'd been born in New York, even though I'd spent my early childhood in Buffalo, NY before my mother left my father and took us to California.

A.A. brought me on an even playing field with other gay men who'd been crushed by alcohol, drugs, insanity and life generally. My previous suicide attempts were nothing compared to what I heard my gay brothers had been through. And yet, they thought my story was utterly horrendous.

The humbled compete with no one, and no one competes with them. Humility levels the playing field. And the

combination of honesty (head) and sincerity (heart) makes fools of us all.

Nothing brings you to your knees like alcohol and drugs. They attempt to give you spiritual sensations through artificial means. If you want to take the shortcut to paradise, I heartily recommend addiction... Even food, exercise and work will do as an addiction if you don't like the taste of alcohol or don't want to waste your money on drugs.

67.

Some say that my teaching is nonsense.

Others call it lofty but impractical.

But to those who have looked inside themselves,
this "nonsense" makes perfect sense.

And to those who put it into practice,
this "loftiness" has roots that go deep.

The way₁₋₂ without The Destination₁₋₂ was insufficient 2,500 years ago. But since then, we now have much more knowledge about both our journey and our destination, so long as we aren't dogmatic about either. We all have Good News to tell, but most people are too deeply asleep to hear it.

It makes no sense that people would all look different from one another and live individual lives if we all had to end up at the same places (Heaven or Hell). If each person's path up the mountain is unique, then it stands to reason that each person is going to arrive at a different summit or choose to come down to a different playing field.

One path and one destination doesn't even work for the Christians and Muslims who agree on the same destinations (Heaven and Hell). They've been fighting for 1,400 years over the way to get There. God₁₋₂ Only Knows what they'll act like with one another once they're There!

It's time to realize that each of us is going our own way, although there's much we have in common when it comes to how to get there.

I have just three things to teach:
simplicity, patience, compassion.
These three are your greatest treasures.
Simple in actions and in thoughts,
you return to The Source₁₋₂ of being.
Patient with both friends and enemies,
you accord with the way things are.
Compassionate toward yourself,
you reconcile all beings in the world₂.

Simplicity makes it obvious that individuality is something we all have in our world₁ within, while complex, collective goals are what we all need to work on in the world₂ we share.

Patience with others is the directly correlated to patience with yourself. You can't give any more patience to others than you can give yourself. Most people practice patience only on other people, forgetting that they're a person, too.

Compassion for the self is the result of being able to recognize the videos the mind creates that are third-person messages that are intended for you to develop your relationship within yourself. These are videos created by the librarians and staff behind the scenes in the archive. They're just as valuable as good books.

Simplicity, patience and compassion have to be approached from within before you'll be able to believe what you say to others about them. Your inner world₁ is 3D. And these three forms of self-regard through self-communication are necessary to overcome your flat-earth view of the world₁ within you.

Simplicity, patience and compassion are your three greatest treasures. But you've got to learn how to access them. Your mind isn't going to let you simply barge in and steal your own treasure out from under yourself.

You've created ways to defend yourself from you, just as you've created ways to defend yourself from others. Just as you can't barge in to visit a patient on a mental ward who's a danger to himself, you can't barge in to visit those voices suffering inside you. Just as you can't barge into a prison to visit someone who's been incarcerated because s/he's a danger to society, you can't just waltz into those parts of you that are under lock and key.

me⁶⁷

Admitting that I'd been so crazy that I had to be involuntarily committed to mental institutions wasn't nearly as hard as recognizing that I'd simply separated those parts of myself that were a danger to me and others. I hadn't helped them. They were under guard where not even I could get visiting hours with them.

To find a way within to do good, as would a doctor or nurse with a patient, required me becoming a doctor and nurse unto myself. That, alone, was very challenging because we live in a world₂ that glorifies the x or y while denigrating the z factor in us.

We all think of a doctor as y and a nurse as z. So, I had to learn to mother (z) me and father (y) me. I had to learn to parent myself, even though I'd been raised by one parent. I had to become the doctor and nurse who'd be attractive and wise enough for the patients in me to listen to them.

I had to learn to become honest enough to allow myself entry into these protected places where parts of me were being housed for my protection. I had to become sincere enough to befriend the sentries and bureaucrats who were guarding my patients from me. In other words, I had to become authentic enough to unify the voices within that

could appreciate the goal of healing as paramount to my growth and spiritual development.

68.

The best athlete wants his opponent at his best.
The best general enters the mind of his enemy.
The best businessman serves the communal good.
The best leader follows the will of the people.

All of them embody the virtue of non-competition.
Not that they don't love to compete,
but they do it in the spirit of play.
In this they are like children
and in harmony with the Tao.

If this doesn't ring true, you're looking for ways to complicate the obvious. You're looking for ways to obfuscate the simple. If you want people to be lower than you, so you can look down on them for being weak, ineffective and of less intrinsic value than you, you're seeking to cheat them out of their own treasure. You're a scoundrel, even if you're not a thief. And all your distrust of others is a projection of suspicious glances at yourself that you don't want to witness and admit.

me⁶⁸

When my former partner and I broke up, even though he was the one who was having the affair, I was secretly ashamed of myself for having a relationship that ended like my parents'.

I told myself at the time that **he** should have been ashamed of lying and cheating on **me**. But **I** was secretly ashamed of a something **I** was withholding from myself that I couldn't articulate:

This was an ironic twist that I couldn't unravel at the time. This was a paradox I couldn't fathom. **My** guilt ran parallel to **his**, even though **he** should have felt guilty, but didn't.

But trying to make him feel guilty for how he'd betrayed me was a waste of time. He was done with our relationship; but he knew I wouldn't leave him unless he was unfaithful to me and could show me that he didn't care about how that made me feel. Not only did he have no intention of apologizing for his indiscretion. He had no intention of telling me our relationship was over. He forced me to say it for him!

His behavior isn't up for question anymore. My behavior is all that needs to be explored. That's why I always say that life is a school, and nobody else's grades are going on my report card. Spending my precious time on how **others** do on a test isn't going to improve **my** grades. The best I can do for them is shake my head sorrowfully at how they did. I know failure. I know defeat. And I know how painful it is to have been your own worst enemy.

I just had to let it go in those days. I just had to learn to worry about my own grades, performance and the work being given to me. And that, in itself, was a whole degree I graduated with in the school of life.

69.

There is no greater misfortune
than to underestimate your enemy.

Underestimating your enemy
means thinking that he's evil.

Thus you destroy your three treasures
and become an enemy to yourself.

When two great forces oppose one another,
the victory will go to the one

who knows how to yield.

The Republican Party will disintegrate, not because the Democrats will oppose it, but because the Republican voter will oppose it. Ignorance eventually consumes itself, leaving new lessons in goodness and evil in its wake.

The Palestinian cause of denouncing Israel will disintegrate, not because the Muslims worldwide will oppose it, but because the Palestinians will oppose their own ignorance, as will the rightwing Israelis.

As Republicans reject The Big Lie perpetrated by Donald Trump that he won the election, they'll question their ability to question. They'll ask themselves how they could have been so generous to Israel during the previous four years while so mean and stingy to America.

As Palestinians reject The Big Lie that the Jews are colonizers of Muslim land, they, too, will question their ability to question. They'll ask themselves how they could have been so generous to liars and thieves in their own society while so mean and stingy to Muslims and Jews who have so much in common with one another religiously, historically and spiritually.

How is it possible for Republicans to be so helpful to Jews half-way across the world² while turning Catholic refugees at the border into demons that must be separated from their children? How could the Republicans concern themselves so much about the wellbeing of Jewish children in Israel while turning Catholic children into orphans by the thousands?

The ability to do good for Jews and evil for Catholics, when questioned, will lead rightwing, White, Protestant Christians to question their ability to make moral decisions for themselves by themselves. They'll begin to question the sick voices inside them that they can't access because of a religious bureaucracy set in place by their leaders that insists

that the Hebrew Testament must only be interpreted literally in the ways orthodox Jews have outlined.

Boyfriend #1 is dead. But even if he weren't, his behavior towards me is none of my business. The only thing that must matter is my behavior towards him. I can't allow his behavior to tempt me to lower my standards. As Michelle Obama said, "When they go low, we go high."

Therefore, I'm forced to lean to the left of the political center to avoid the bad behavior on the right. But because I've been bashed, battered and disrespected by people at both ends of the political spectrum, I've had to learn to describe the simplicity, patience and compassion I've gleaned for myself with myself.

I've had the privilege of hiring a team of doctors and nurses who roam the corridors of my mind seeking to help each patient they come across on that ward. The mental hospital experience has been internalized in me. I'll never leave it except on weekends, holidays and vacations when I get time off to be with the ones I love.

Each of my inner enemies is a great treasure I've amassed over my lifetime. Each has become a part of me that needed to be healed. The more I've helped them heal and released them back into the community of voices in my conscious mind, the more powerful my external voice becomes.

But externally, my enemies are on their own. They ought to acknowledge what they've learned from me, as I do with them.

me⁶⁹

After separating from my former partner in February of 2004; and after living for three months with a girlfriend from the ballet studio where I was taking classes – I bought an apartment and settled in to live as a single, gay man at the age of 50 in San Francisco.

Some time that summer, I fell in a ballet class and broke my left foot badly. I was put in a cast, and I found myself stuck at home alone for almost six months. That was my introduction to a personal shutdown 18 years before the shutdown the world₂ experienced from the Coved-19 pandemic. It was a nightmare I couldn't wake up from at the time. And it was a reality that made me ask myself each day, "Why me?"

Being alone and in bad company is a punishment. But it's also an opportunity to make friends with parts of yourself that you detested for years.

I did finally get back to the studio to dance. I did get back to life the way it had been when I could distract myself from myself by going out of my house to be with others.

But I returned to the outer world₂ changed. My left foot was a metaphor for something deeper that had been broken that I relied on. I wasn't the same anymore. I was engaging with myself in a way I never had previously. And that ultimately led me to marry myself in 2008.

70.

My teachings are easy to understand
and easy to put into practice.

Yet your intellect will never grasp them,
and if you try to practice them, you'll fail.

The conscious mind is the intellectual part of your inner, operating system. Using your mind to negotiate the world₂ around you is imperative. But it's insufficient to understand the meaning of your life. You must figuratively include the locus of your heart, navel, genitals and anus. You must go through your inner operating system like Dorothy travelled the yellow brick road to Emerald City. You must make your way through the voice of the egotistical wizard within who's a sham and a fraud. You must make your way back to

Kansas, (your soul) to appreciate your life in a whole other way.

Without seeking to improve feelings that have been shut down inside you, you'll become cruel and oppressive. Without contemplating your navel, you won't comprehend your detachment from your mother and attachment to the world² we share. Without observing the power of your penis or clitoris, you'll be driven by your desires (– and +), which will collide with your feelings to overturn your thinking. You'll go nuts.

To understand the Tao, you must figuratively make your way within all the way to your anus. You must figuratively follow the circuitous path of your digestive track like a Yellow Brick Road to comprehend the path of food-for-thought. Then, what will come out your other end of you will be a combination of what you did with what you took in and fully digested. This is the meaning of the Tao. This is why the wizard within is so different from the wizard of Oz.

If you want to know me,
look inside your heart.

To know what's in your heart, you must be challenged to make choices that have moral implications. In this way, you'll discover what you're worth in your own eyes. Developing self-worth is costly. But self-worth involves sacrifices that will only pay dividends over time. These dividends are called: your treasure.

It's all that you're worth to you that will make you feel rich. All that you have literally is just a means to making all that you have figuratively your most precious pursuit.

me⁷⁰

Insanity is an exercise in forgetfulness. To go insane, you have to forget what you once learned that you thought you'd always know. And as each voice inside you walks out the

door, you remember a little less of what you held inside yourself from your beginning.

This process of forgetting is no different from Russia's arrest of Alexei Navalny and the thousands of protesters who seek freedom from Putin's oppression. It's no different from the Chinese incarceration of millions of Uyghurs. And it's no different from the assault on the media in America and the assaults on Israel worldwide.

Vladimir Putin is the Hitler of the Christian world² now that Trump has lost his challenge to that throne. Bashar al-Assad is the Hitler of the Muslim world². The holocaust he's responsible for in Syria should make any sane person wince. Kim Jung-un is the Hitler of the Buddhist world². And Xi Jinping is the Hitler of the Taoist world². What happened in Myanmar could not have happened without his say so.

I suppose you could say the same thing about Netanyahu, but I really don't think it would be fair to put him in quite the same category. They caught him with his hand in the cookie jar, and now that's an excuse for all the Jews to take sides on issues that are of consequence to the world.

That said, Stephen Miller, the Jewish architect of the Catholic refugee, separation plan, is as close as I'd like to come to calling a Jew a Nazi. I'd rather call Stephen Miller more like a kapo who thought he was better off than the rest of us. He was like a conspirator with Nazis, not a Nazi personally. He saw a way to survive at a cost to innocent strangers, and he took it. For that, he'll always be condemned by the righteous Jews for putting his own wellbeing before that of the needy.

The more you round up and expel one voice after another inside yourself, the more susceptible you'll become to liars and thieves who know how to use your insanity to their advantage. This isn't just a Jewish or non-Jewish problem. This problem is universal.

Once I found my way through gay life after 50 without going back to drinking and drugging, I experienced a

loneliness and emptiness in having to be with me 24/7 that was almost as painful as insanity had been. But I didn't vote Republican. I didn't vilify Latinx people. And I didn't claim that Black lives don't matter.

Quite the opposite. If my loneliness and suffering in having to be myself by myself did anything, it taught me to feel compassion for the needy. That, Stephen Miller can't yet understand. Perhaps if he were lucky enough to feel needy, he'd learn this lesson.

71.

Not-knowing is true knowledge.

Presuming to know is a disease.

First realize that you're sick;
then you can move toward health.

A master (z) is her own physician.

S/he has healed herself of all knowing.

Thus s/he is truly whole.

Without separating knowledge of the external world₂ from knowledge of the world₁ within, this utterance of Lao-Tzu makes no sense. Of course, you're knowledgeable about some matters in the world₂ we share that make you valuable to society. Of course, your participation in society will be rewarded with money, which will validate your opinion of yourself, as well as give you the comforts in the external world₂ we all need.

What Lao-Tzu is saying here is that confusing your two worlds₁₋₂ will confound you. You'll think that because of some area of expertise you have in the external world₂, you'll come to think that you're a master of all that's happening within you, as well. And nothing could be further from the truth in that respect.

There's no way to know in advance how your inner forces are going to interact with one another from one day to

the next. Your opinions may not change overnight, but your thoughts are exploring your feelings, whether you want that to happen, or not. Your desires may be fixed on fame or fortune, but how you grow as the result of the sacrifices you're willing to go through for long-term rewards can only be assessed over time.

Being able to live the way¹⁻² is the result of many ah-ha moments that you'll string together like pearls that will create a necklace of wisdom you'll glean and cherish over a lifetime. You, too, will clutch your pearls.

Therefore, a master is like her own doctor and nurse. She heals herself of the embarrassment, shame and self-humiliation that comes of arrogantly thinking you're a god.

But the spiritual illnesses you've developed may take decades to become apparent. To heal yourself and become whole is a humbling process that will require developing your imagination with self-humiliation. You'll need to discipline yourself in some ways and admonish yourself for others.

A master (z) becomes more childlike with age. A master (z) becomes more awed by the mystery of life and mastery of simple things. And so, a master (z) becomes patient with the process.

A master (z) becomes compassionate of herself while she's waiting. And this sense of self-compassion brings the treasure in her soul to the surface. This makes her wealth apparent for all to see and cherish.

me⁷¹

Once I realized I was a master who had a relationship with The Master¹⁻², I was further humbled. It didn't make me arrogant. It opened me to even greater mysteries that I'd had no previous clues to within me.

The easiest way to describe this mystery is by telling you that I learned to say things to myself that I'd been previous afraid to utter.

This trip was like walking through a swamp late at night. I could only see where I was going by shards of moonlight that sometimes reflected off water, leaves and alligator eyes. It wasn't pleasant.

What I've given you in this book is a view from only one of the seven ways. But this view is growing as I descend the mountain to the plain where I can look back at the summit from further and further away, albeit only from one side (mine).

72.

When they lose their sense of awe,
People turn to religion.
When they no longer trust themselves,
they begin to depend upon authority.

Therefore, a master steps back
so that people won't be confused.
S/he teaches without teaching
so that people will have nothing to learn.

The way to teach people so that they have nothing to learn is, of course, by telling them what they already know or can imagine that they haven't before considered viewing from a new perspective. The more you awe people with what they know that they don't have to learn through external practices, the more curious they'll become.

Natural catastrophes are powerful in forcing people to change their mind when they refuse to change it themselves. Acts of God¹⁻² are required because some people will refuse to learn unless they're so challenged externally that they have to consider behaving internally in new ways.

This problem is universal. But there are plenty of women colluding with disreputable men to assure them that they're safe and sound in their ego (anus). These men think nobody

will ever know where they reside inside. And the women in their life are pleased as punch to massage their ego as though it were a prostate gland.

In this way, these disreputable women think they can maintain enough of a grip on “polite” society to ensure that their men won’t reveal the truth about either of them.

But as we all know, an asshole is an asshole because of where s/he’s at inside. Take it from me, a gay expert on the subject: one anus pretty much looks the same as another...

me⁷²

I met boyfriend #2 at a Starbucks located in the Castro neighborhood (gay town) of San Francisco. We’ve been together 10 years. The Starbucks where we met was once known as bear-bucks because big, burly gay men (bears) would meet there. It was one of the many wells in our village where people would congregate to quench their thirst...

I’m 5’7”, 146 pounds. I’m hardly a bear. I’m a bear-y (a little bear who many people call “Bare”). My boyfriend is 5’9”, but probably weighs no more than me.

I used to sit at this Starbucks for hours each day writing and talking to men and women at the well who filled their cup with liquid and spiritual refreshment.

My future boyfriend sat down beside me one day and we began to talk. He’d just moved to San Francisco a few months before and didn’t have a TV. He was concerned about a football game that was being played that day. And because I have x-ray vision and can see the goodness in good people as soon as the photo is developed in my mind, I offered to give him the keys to my apartment so he could go and watch the game at my place. (I have no interest in sports. I was much more interested in continuing my writing where I was.)

He told me years later that he was shocked that I offered my home to a total stranger, especially since I wouldn’t be there with him.

Clearly, I wasn't offering my place as a pick-up line. But he said that he had to refuse my invitation because it was just too generous. And that, paradoxically, is a sign of a good match. When one person is too good **not** to make a generous offer and the other is too good to accept it, you're looking at a possible match made in heaven.

73.

The net of the Tao covers the whole universe.
And although its meshes are wide,
it doesn't let a thing slip through.

The metaphor employed in this utterance is a fishing metaphor. People are compared to fish, and the way¹⁻² is compared to a net.

To get what you want in the external world₂, you must begin your fishing in the world₂ we share and then transfer that knowledge to the world₁ within. What you want is the fish. And the tool you have to trap it is your net. But your net isn't literal. It's figurative.

The only tools you have in your inner world₁ are observations, questions and self-speech. These are abstract concepts.

You have the ability to observe your thoughts, feelings, sense of detachment or attachment, desires (– and +) and egotism. You can question any and all of them. And then you can comment to yourself about what you think of yourself.

This is the net spoken about in the Tao. This is the weave of observations, questions and conversation that will trap what you want without and within. This is what will teach you how to act better in the world₂ we share, and then transfer those skills to you, personally.

That will lead you out of yourself (externally) as well as back into yourself (internally). That will lead you to bite off new experiences; chew on them; swallow them; digest them; and let them figuratively out of your anus through artistic

endeavors. That will then enrich your soul and the soul of all others. In this way, you'll become a master being guided by The Master₁₋₂ for all to emulate.

me⁷³

This book isn't a romantic novel about how I met my boyfriend. I'm not going to bore you with details about our particular partnership over time. There are plenty of other books you can read if you want to learn about such things.

We're private people. What goes on in our bedroom remains in our bedroom. And nobody else enters our bedroom. But what goes on in our kitchen, dining room and living room is a joy for us to share with our friends. And by this point in the conversation, I consider you one of our friends.

My boyfriend couldn't possibly be more different from me. He likes sports. I like spiritual discussion. He's Catholic. I'm Jewish. He's an ectomorph (thin). I'm a mesomorph (muscular). He's quiet. I'm loud. He's effete. I'm crude. He's visually oriented. I'm verbally oriented. He's externally oriented. I'm internally oriented. He's never going to ask me to marry him. I'd marry him in a second.

He fries (exasperates) me and turns me over (makes me look at a side of myself I hadn't considered before). I'm fish in his hands. And in appreciation of all that he does for me, it's my privilege to fuck me.

See if you can squeeze that out of a passage from scripture...

74.

Trying to control the future
is like trying to take

the Master₁₋₂ Carpenter's Place.

When you handle the Master₁₋₂ Carpenter's Tools,
chances are that you'll cut yourself.

The Master₁₋₂ Carpenter in the Western tradition is, of course, Jesus₁₋₂, even though He₁₋₂ Hadn't Been born yet. He₁₋₂ Took the wood from the trees of knowledge around Him₁₋₂ (His₁₋₂ Disciples) and reworked it with His₁₋₂ Tools (Spiritual Operating System) to create a more profoundly useful spiritual edifice for wo/man than what the Jews were living in up until then. But, as we've seen, Christians have cut themselves badly over the past 2,000 years trying to do what He₁₋₂ Did.

If you look at people externally, you see that they have scars from having literally cut themselves. But if you were able to look at people figuratively, you'd see the scars they've caused themselves within. You'd see that they have all sorts of cuts and wounds in their inner world₁ that correspond to ways in which they used the Master₁₋₂ Carpenter's Tools (S.O.S.) incorrectly.

Life is harder than it looks. And you're going to have to deal with literal and figurative scars if you wish to claim to be realistic. No one is going to give up their curiosity about learning to use tools, whether they have nine fingers as the result of a power saw injury or whether they're missing a leg figuratively and have to limp through life as best they can on one inner leg supported by external crutches.

me⁷⁴

You'd think that once I found a boyfriend 12 years younger than me at the age of 57, I'd forget all about my difficult past and simply assume that life was fine just as it was. You'd think that I'd give up my insane past and simply assimilate into the banalities of life in the "real" world₂.

But my boyfriend is literally missing a lung. And I'm missing many important parts of me figuratively. We're a strange combination of physical and emotional pieces of a puzzle that we're helping one another assemble, even though he's not someone who likes to talk about spiritual matters. He just likes to live life without having to talk about it.

75.

Act for the people's benefit.

Trust them.

Leave them alone.

If you act for the people's benefit, you'll act for your own benefit as well, since you're a person, too. If you trust people, you'll trust yourself as well, since you're a trustworthy person, I will assume. And if you leave people alone, you'll do the same with yourself when it comes to nagging you, ragging on you and bitching about how awful it is having to be you 24/7.

If you're complaining to yourself about others, ad nauseum, those people you disapprove of may be acting as mirrors in your mind of how miserable it is for you being with yourself. And if you're doing so to yourself, you're no better.

Your enemies aren't you. They're mirrors of the enemy within you. Spend less time hypnotized by your enemies, and spend less time focused on only yourself. You need your **help** more than you need to worry about their **hindrance**.

If you leave yourself alone and then observe that you're acting in ways that are hurting you, such as gaining weight, drinking, drugging, getting into debt, gambling, ruining relationships, etc. you wouldn't want to continue doing what you're doing if you considered yourself a good person.

And when you look at society as a whole, you can see that the vast majority of people want to be left to their own devices, yet they're not doing a particularly good job of managing that.

I spent most of my youth fantasizing about having sex with other people. The only reason I could see going to an event was to eat their food and meet someone to sleep with. Other than that, life had no other meaning. I was a donut. I was fried bread. There was nothing at the center.

There's a lot of misery in the world². But not all of it is about people who are unemployed, hungry, sick or in danger. There's misery right next door to you. In fact, there may be misery in the next room. Hell, there may be misery oozing out of you right here, right now.

Granted, there are many people who appear to be doing just fine. So there needs to be a system in place whereby we can net those people who need to be helped externally and allow those who don't need our help to move through our net freely provided they understand the substance that connects us all.

me⁷⁵

Knowing when to talk and when to listen has been difficult for me. As a writer, I can say anything I like. And as an editor of my own writings, I can delete anything I want and replace it with something else or skip a topic completely.

This self-editing process has to be done internally by us all, even though only writers have to do it on the written page.

Editing myself is a complex process. It begins by deciding if what I'm thinking about is worthy of more thought. This is sometimes determined by whether I'm jealous of the other person's body or envious of their character. Until I can perceive whether my thoughts are green, I can't decide what to do about them.

If, when reading my own work, it makes me cry, then I know I've reached the darkest shade of blue (grief). If my own writing leaves me both excited and tense, I'm experiencing indigo (awe). And if I'm overwhelmed with gratitude and joy, I'm lavender in a state of violet (ecstasy).

Violet would be the color of my success as a writer. Violet is the color of my vision realized.

My inner banter is equivalent to a tennis match where I serve the ball gently over the net right to another part of me, so s/he doesn't have to lunge in order to hit it back. Keeping

the ball going back and forth is an inner art. Unlike the sport of tennis, the art of self-communication isn't about slamming the ball in a way that I can't return it. When you play with yourself, you play in a way that both of you will win. The closest thing I can think of doing in the external world² that approaches this idea is: masturbation.

It's through this gentle volley of ideas that I develop faith in myself and faith in my ability to understand me. This inner dialogue has taught me how to talk to others in ways that build faith and connection rather than diminish them.

When I feel that I'm having a good volley, I come away feeling authentic. Many people feel that slamming the ball over the net is honest. They rationalize their behavior by reminding you that it's a competition. Many lob the ball over with sincerity so their partner can't reach it in time. They use sincerity to win. Honesty and sincerity don't interest me.

Play ball any way you like, and then tell me how many trophies you've got that you feel assured you can take with you when you walk away from the game of life. I'm always interested in trophies. All my friends are trophies. And although I don't plan to take a one of them with me when I leave, I do plan to look back at how I volleyed with them the way I volley with myself.

76.

Wo/men are born soft and supple.

Dead, they are stiff and hard.

Plants are born tender and pliant.

Dead, they are brittle and dry.

Thus, whoever is stiff and inflexible
is a disciple of death.

Whoever is soft and yielding
is a disciple of life.

The hard and stiff will be broken.
The soft and supple will prevail.

I'm sure, by now, you've seen an uncanny relationship between my commentary on the words of the Tao and my commentary about "me¹⁻⁸¹". You've been privileged to experience a personal rapport with Lao-Tzu's philosophy that's rare in writers, philosophers and religious leaders of any age in any age.

This is a skill I've achieved through self-dialogue. It isn't a talent I was born with.

Naturally, the conclusion Lao-Tzu came to about opposites not only applies to nations, communities and individuals. It applies within each individual, as well. What you may conclude is a harshness that's figuratively breaking you, may actually only be trying to break a bad habit within you.

Therefore, there are some things soft and pliable about you that weren't that way before. And there may be some things hard and stiff about you that weren't that way before, either.

You're not the person you once were. Life has made you hard and brittle in ways you once weren't but needed to become to defend yourself in this world².

But now that you are the way you are, you have the choice to remain a disciple of death or discover how to become soft and supple again as the result of something you're new you're doing for yourself.

I have a friend who thought he over-thought things. He complained to me that because he was an over-thinker, he was irritable and needed to distract himself with pleasant things to compensate for this bad habit.

I helped him realize that he didn't over-think. He was actually a victim of under-thinking. He came to conclusions based on thoughts that were influenced by feelings and desires that would lead him to feel badly about himself. And

the more he put the brakes on his thinking, the more negative the feelings about himself he came to.

If you wish to improve, you ought to open yourself to self-observation and questioning. You should want to break through your hardness to nurture the soft side of yourself.

You're going to want to think more about how you think, not less, including the feelings and desires that lead you to come to certain conclusions about yourself that you believe will humble you. In truth, you may be humiliating yourself without even knowing it. And that may be making you a very unhappy person.

Therefore, it's valuable to think in color. It's valuable to imagine what color your thoughts are, in an effort to get a handle on the feelings that are driving them.

When I listen to most people, I can see that the vast amount of their thinking is orange (agonized, anxious, apprehensive, nervous, troubled, vexed, upset, agitated, annoyed, bothered and worried). They're like a tree full of oranges. But everything they pick tastes the same – somewhat acidic.

me⁷⁶

Developing a new, romantic relationship over the age of 60 is a topic that more people should avail themselves of. Rather than reinvent the wheel by making the same mistakes I made, people could learn from my love life in my sixties in ways that would teach them the lessons I've learned without having to go through the suffering I went through.

My boyfriend also happened to have been in a long-term relationship before meeting me. So, we're both like rescue dogs from the pound who were house-trained and are now grateful to have been chosen, given a new home and a second chance at home life in our Master₁₋₂'s House.

This is the foundation of our relationship. We don't look outside our partnership for someone to come along who has more to offer us. We're content to work with what we've got

within and with one another. And because we both made mistakes in our previous relationship, we're open to allowing the other person the wiggle room to be himself without trying to change one another.

That said, I do judge him. I judge him comically for loving to watch sports on the weekend. And I judge him harshly for having a messy closet. But I don't try to change these habits. Instead, I remind myself how many talents, traits and gifts he offers me that I don't have.

If I had to give single people any advice about finding a soulmate, it would be to make a list of all the things you can't do; don't like to do; and don't do particularly well. And then advertise for someone to fill that description.

You don't need someone for a lifetime who can do what you can already do. You don't need someone who likes everything you like. You need someone who compliments you now and who'll compliment you years from now. When seeking a partner to share your life with, look for differences you can admire, not things you have in common.

That said, what's going to get in the way of a good relationship with another person is the same thing that's getting in the way of your relationship with yourself: impatience.

In your effort to get things done immediately, you may want to take the straight and narrow road right to the top rather than the spiral path up the mountain of faith in yourself that would give you a spiral, 360-degree view of life.

Take the long road. What's the hurry? Better to enjoy the view than get to the top and have nothing to do but make your way back down empty handed. Savor life. Don't gobble it down.

77.

As it acts in the world,
the Tao is like the bending of a bow.

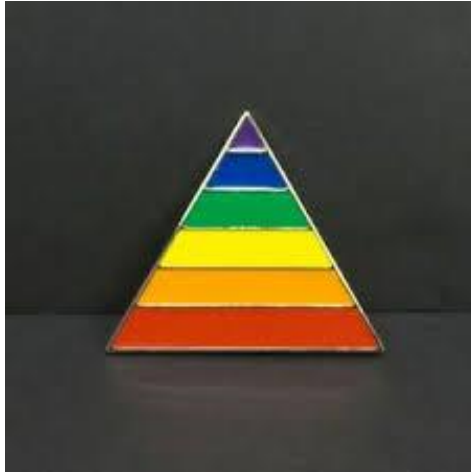
The top is bent downward.
The bottom is bent up.
It adjusts excess and deficiency
so that there is perfect balance.
It takes from what is too much
and gives to what isn't enough.

Those who try to control,
who use force to protect their power,
go against the direction of the Tao.
They take from those who don't have enough
and give to those who have far too much.
A master (z) can keep giving
because there is no end to her wealth.
S/he acts without expectation,
succeeds without taking credit,
and doesn't think that
s/he is better than anyone else.

The concept of the middle road is well understood. The concept of moderation is well understood. There's nothing to add to these ideas.

But the concept of the rainbow triangle of power is not understood because it's only occurring unconsciously in extremely religious people who don't understand how power is created and destroyed. They think their mountain of faith is like a triangle. They think getting to the top and staying at the top is all that matters.

The Republican model of power is like the Catholic model which is like the model in totalitarian nations. It's a triangle with the elite at the top and the masses at the bottom. It's patriarchal. It has tiers that separate the elite from the various levels of workers. The bluebloods are always at the top and the angry masses are forced down to the bottom.



The Democratic concept of power is rectangular with opportunity for everyone to rise to the top in a position of power if they so choose. This model of power is inclusive, egalitarian and easy to access.¹¹



The Republican and ultra-religious concept of power doesn't offer hope. The rectangular, Democratic model of power, as you can see above, offers hope at every stratum of society.

¹¹ See my other books for an in-depth look at the Pride (rainbow) Flag and how it offers a new view of power based on individuality.

The struggle in the U.S. and Israel today between the religious (triangular) extremists and the modern (rectangular) secularists is a struggle between the two models of power above.

“Those who try to control, who use force to protect their power, go against the direction of the Tao. They take from those who don’t have enough and give to those who have far too much.”

This is caused by the inherent insufficiency in the triangular model in which the higher you go, the less opportunity there is to go any higher. When you create power using the triangular model, there’s going to be less room at the top than at the bottom. That goes without saying.

And because of that insufficiency at the top, those people become arrogant, territorial, defensive and aggressive. You can see that in White-American Republicans who do everything they can to destroy voting rights, rig elections through gerrymandering and oppressing Black-American Democrats who are trying to get to “their” power.

You can see this in the Democrats who are recreating the rainbow of hope as a flag for everyone who wishes to be inclusive.

“A master (z) can keep giving because there’s no end to her wealth. S/he acts without expectation, succeeds without taking credit, and doesn’t think that s/he is better than anyone else.”

A master (z) is someone who’s been to the top, seen what it looks like from up there, and has decided to come down to help others go up. Those who are masters (z) are learning humiliation from themselves. If they don’t correct, disparage and laugh at themselves on a regular basis for arrogant, old-fashioned ideas they’re still trying to convince themselves of, they aren’t going to make their way down any further from the mountain. And, consequently, they aren’t going to be able to see this world from a far-sighted point of view.

The Democratic model doesn't require guns. It requires that you figuratively remove your own penis or clitoris from your inner debates if it represents cravings (–) that are overly influencing your decisions. It doesn't require force. It requires inner regulation.

On the national level, this requires a citizenry with an imagination sufficiently developed that they rule themselves in this way from within. Once you can see your access to power and God¹⁻², both within you and around you, you afford the same access to others.

The Black church is a model for personal power that other religious people ought to emulate. The history of their movement from slavery to freedom took a step-by-step approach that emancipated each individual as it slowly moved everyone up the mountain of faith and then back down with a message for the world².

Granted it has lost some young people to criminality along the way. But which religious system didn't lose some believers to the ease of physical comforts through stealing?

The Black church and the Black Lives Matter movement have the interest of humanity as their goal. It's not a Black movement any longer. No individual, no political party, no geographic location, nation or religion that employs racism is going to go far if it wants to spiritually evolve.

The gay pride movement is the result of Black lives mattering more. As Americans realized that they couldn't, in good faith, believe that Black lives matter less, they realized that gay lives would have to matter, too.

And this spiritual goal based on the merits of self-love will, hopefully, force orthodox Jews and Levitical Christians to rethink their literal interpretations of Torah. Once every Black wo/man became a Moses unto herself, it opened Judaism to figurative interpretations of our scripture orthodox Jews can't yet even dream about.

me⁷⁷

When you use the triangular model of power, you're dependent on a system of complete, unquestioning loyalty to one leader, just as we see in the Catholic Church with the Pope and in Russia with Putin.

The Republican Party is now stuck with a political movement that has Donald Trump at the top of its triangle of power. And they can't get him down, no matter what he says or does. He's like a bomb that will detonate the whole party from within. And they don't even hear it ticking.

On January 6, 2021, we saw the Vice-President of the United States sought out by terrorists who ransacked the Capital because the President motivated them to kill his most loyal follower: Mike Pence. The message Donald Trump was sending to the world² was that in the triangular model of power, not even the man who models the most loyalty to the leader is safe unless he gives complete and unquestioned loyalty to him.

Mike Pence tried to show his loyalty to the Republican, triangular model of power without giving complete allegiance to Trump. And now Pence sits at home worried about being killed by his own followers who Trump has turned against him.

As a deeply religious man, Pence might like to ask himself why God¹⁻² Has Humiliated him in this way after he's done nothing but express his devotion to the Republican Party and their leader who chose him to be his righthand man.

Wo/man (z) must learn from her experiences. S/he must question her circumstances. And s/he must endeavor to act in morally improved ways despite changes in circumstances that s/he didn't see coming.

Mike Pence can't do that. Mitch McConnell can't do that. Kevin McCarthy, Ted Cruz and all the other Republican leaders can't do that. They're fixated on the triangular model

of power in which exclusion is the rule and inclusion is determined by unquestioning loyalty to their leader.

Therefore, either the Republican Party has to be dissolved or its members have to be transformed. Either a new party has to take its place or new leaders have to evolve through awakening as the result of the cultural war. The spiritual operating system they're a part of waits for no wo/man.

God₁₋₂ Isn't like wo/man. God₁₋₂ Doesn't Have to learn from our experiences. He₁₋₂ Doesn't Have to question our circumstances. And S/He₁₋₂ Doesn't Have to endeavor to act in approved of ways despite changes in our circumstances we didn't see coming.

This is why so many atheists don't believe in God₁₋₂ but have a terrible opinion of Him₁₋₂ anyway. They're jealous of God₁₋₂'s Utter Autonomy. They wish they could say and do anything they wanted without anyone being able to do anything about it. They secretly wish the rainbow didn't include the color: green.

Because God₁₋₂ Gave wo/man two worlds, s/he's responsible for her actions in both. God₁₋₂ Is not. God₁₋₂ Is free to allow Mike Pence to sing as many hymns as he likes, (even though he doesn't figuratively know any of the lyrics by heart). And God₁₋₂ Is free to humiliate him at a time of His₁₋₂ Choosing to model for the rest of us what loyalty to the wrong cause looks like. S/He₁₋₂'S free to use Mike Pence to set an example for the whole world₂.

When the Senate honored Eugene Goodman, the Capital police officer who led the terrorists another way to protect Mike Pence and the Congress who were in hiding that fateful 6th day of January, the Senators all stood up and clapped.

But the Republicans were clapping for a man who protected their triangular model of power, while Goodman and the Democrats were imagining the rectangular model of power they were loyally upholding. This is an example of

how deluded the Republicans are about how our two worlds₁₋₂ interface with God₁₋₂'s Designs.

78.

Nothing in the world₂
is as soft and yielding as water.
Yet, for dissolving the hard in inflexible,
nothing can surpass it.

The soft overcomes the hard.
The gentle overcomes the rigid.
Everyone knows this is true,
but few can put it into practice.

Therefore, a master remains serene
in the midst of sorrow.
Evil cannot enter her heart.
Because s/he has given up helping,
s/he is people's greatest help.

True words seem paradoxical.

For those who've spent a lifetime trying to help others, the idea of helping yourself, rather than helping others, may not just seem paradoxical. It may seem evil. It may seem selfish. It may seem like an abdication of your responsibility.

Therefore, this theory must be approached cautiously, slowly and in small steps. Only in this way will you be able to determine for yourself whether **less** is more; **little** is greater; or **nothing** is everything.

Unlike the Republicans who apply this principle to the nation fiscally, each Democrat applies this principle to themselves spiritually while giving as much support as possible to the nation, including attention to the land, sea and sky that makes it possible for us to have a free nation on these shores.

me⁷⁸

When you become an expert at figuratively using a microscope to investigate yourself, you become better at using a telescope to observe the outer world². You move further and further away from the mountain of faith to view it from afar.

This is the goal of modern wo/man (z) who's been to the summit. This is the goal of modern indigenists, Hindus, Jews, Buddhists, Taoists, Christians and Muslims who understand the paradoxes of life. This is the unifying factor that brings all tribes under the same Democratic banner.

79.

Failure is an opportunity.

If you blame someone else,
there is no end to blame.

Therefore a master fulfills her own obligations
and corrects her own mistakes.

S/he does what s/he needs to do
and demands nothing from others.

My need to assuage my ruffled feathers (egotism/anus) when people treat me unkindly has been separated from what I perceive as a need to "help" people out of their misunderstandings. For a long time, I thought I needed to teach people in order to help the world². Now I'm beginning to see that I need to describe how I've corrected my own mistakes without correcting others. Therefore, my next book will be all about me as it applies to everyone. I'm through discussing my life through world² scriptures.

My mistakes don't magically disappear by helping others perceive theirs. Up until now, I'd been using my insights into our relationship to both our worlds¹⁻² to coax

you to question your presumptions. That's over. Now I'm merely going to describe what I was doing wrong and how I fixed it.

They say that no "good" deed ever goes unpunished. In doing good deeds for others, I often came away feeling bruised and abused. But this punishment paradoxically rewarded me with further insights into my mistakes that I wouldn't have achieved had I not tried to be too helpful.

Now I'm focused on my syndromes, not on other people's problems. God₁₋₂ Gave them those problems to find their way to their syndromes. I'm not going to get between God₁₋₂ and others by trying to fix them. I'm too evolved to do that anymore.

If a student got up from his seat during a test and went around the room looking over the shoulder of the other students to comment on the answers they put down on their test, that student would get expelled.

Life is made up of tests. You're responsible for your answers on those tests. But life is also made up of class discussions and homework. How else will you be prepared when the tests come?

Don't worry if your work habits aren't outstanding. Do your best in the classes you've been enrolled in. Just don't get out of your seat because of an altruistic bug up your ass that tells you that in that moment in time you need to "help" somebody live their life or get through their test. Leave that to emergency workers who are skilled professionals.

If you're going to participate in class discussions, ask questions rather than offer answers. And if you're too much of a big mouth, like me, to do that, talk about how your personal challenges have made it possible for you to now consider yourself an adult in that area of life.

It's not crazy to feel sympathy for the suffering of others. That's a very healthy response. When the Trump administration decided to separate Catholic children at the border from their parents, including infants and toddlers, the

hearts of the sympathetic cried out with horror and rage. And that rage we felt then still burns inside us at these neo-Nazis renewing Hitler's methods of Jew-control by considering all Blacks, gays, Catholics, Muslims, women and dissenters the Jew du jour.

The only difference is that the Trump administration shrewdly decided to conceal their goals by making the Jew du jour anybody but the orthodox Jews. That covered their real intentions and made them look good to rightwing Christians.

The fact that the Latinx refugees are Catholics, not Jews, should not have changed your answer on your answer sheet during that test. Either you could recognize evil in action at the time, or you couldn't.

You aren't expected to get every answer correct on the tests of life. But you **are** expected to go back, look at your answers during the class discussion and question yourself about how you came up with the wrong answer, and why.

And when you find that your answer was terribly unsatisfactory to your own high standards, you're expected to humiliate yourself, not embarrass yourself with addictive habits or shame yourself with retaliation against others for your moral weaknesses.

This is the aspect of scholarship in the school of life that deals with werk habits. If you simply bunch up the answer sheet and toss it in the trash, what kind of reward do you think you're going to deserve when you graduate?

Self-humiliation and self-love are the only righteous responses to emotional indifference, depression or the pain you're in. You're a wonderful person who sometimes deserves to be treated badly by you, but not by anyone else.

Nobody talks about the reward of self-humiliation, only about self-love. Let yourself be consciously aware of the ways you treat yourself. This is far more important than the way other people treat you.

me⁷⁹

During the seven years of single life from 50-57 before I met my second boyfriend, I was very lonely. I didn't know why middle age made me feel as sad as it did. But when I looked back at my youth and early adulthood, I could see that I'd climbed a very steep mountain. I just couldn't see what for?

I started out not having a clue who I was. But I soon discovered in early adulthood that although I'd been terrified of other people hurting me, I wasn't afraid to treat myself violently. And when violence didn't work, I used self-deprivation instead. I can't tell you how lonely I was all my life, and how clueless I was to the one I most wanted to befriend.

Now I can. Now I'm no longer forced to bite my tongue. Now I can tell you that I secretly never wanted to kill myself. I wanted to kill my parents for forcing me to bite my tongue literally and figuratively. From that experience, I lost my voice. It took me a lifetime to find it.

At the same time that I had such traumatic encounters with my parents as a small child, my mother was going through a trauma of her own. She had a thyroid condition that required an operation. But the operation was bungled, and she lost her voice because the doctor inadvertently cut a nerve to her vocal cord. She was left only able to whisper.

For two years, my mother suffered with muteness. Her voice did eventually return, but it was never very strong. I, on the other hand, could speak to others, but I lost my ability to speak to myself. That was a bitter irony.

In my opinion, my parents retaliated against the Nazis indirectly by slapping me across the face as a young child instead of realizing that my anti-authoritarian behavior was normal for a child of that age.

My mother's two years of mutism only exacerbated the need for everyone in my family to learn to speak up about what was really on their mind.

But there was a great deal of public pressure on the Jews to shut up and put up in the 1950's. Nobody wanted to hear what the Holocaust survivors had been through. And with Israel just having been reestablished, relations with Christians required my parents to take out their frustrations on me and my siblings, instead. Perhaps, that was our unseen cross to bear.

Now, in retrospect, the big picture makes more sense. Now I can see why some Black youths steal and some White youths become Republicans. Now I can see why some good people protect their parents from humiliation by humiliating themselves instead.

Now I'm more open to my failure, disappointment, physical decay and the losses I've suffered in life, including having lost my mind. Now I have a paradoxical way¹⁻² to embrace life different from all other ways.

80.

If a country is governed wisely
its inhabitants will be content.

The rest of the 80th utterance has no place in my worldview.

Now that I'm old, I've done most of the things I wanted to do. And the few remaining things I haven't done are of less interest to me than they once were. I'm content to learn about myself in my own company and share myself with a select few.

Being me seems to slowly be coming to an end. Although my body still looks youthful, my face reveals the truth about my age. When I glance in the mirror, I notice feelings on my face that are wizened. I see grimaces on my lips; sadness in my eyes; and the rough and tumble of life on my skin where the rubber met the rocky road. My face is the hardest part of me to face.

But time is running out for the weak-hearted voices still cowering inside me. I refuse to allow myself to be deprived of my own love and attention any longer by biting my tongue. I don't deserve that kind of censorship. I interpret it as snobbery from a part of me that's totally uninterested in who I am and who I'm becoming. I don't deserve to be snubbed by me any longer.

When you break a leg, they've got to put a cast on it so it can heal. But leaving the cast on for 25 years is just medical malpractice. The psychiatric community abandoned me and let me languish that long on psych meds until a voice inside me insisted I had to break out of the cast and learn to walk.

That was 21 years ago! I haven't seen a psychiatrist since, and I never again, will. I know much more about insanity than they do. I'm the world's greatest expert on healing me. And I won't let anyone take that accolade away from me.

I know the importance of self-humiliation for the sake of self-love. I know the difference between tough and tender love. I know how much loyalty I needed to prove to myself that I could help me heal incrementally over many decades.

But that loyalty came at a price. I couldn't just say anything and do anything I wanted. I had to filter my thoughts and feelings with detachment from others. And then I had to dive down below my belt to discover my secret desires before I screwed myself over by projecting them onto the world.

My penis is the largest penis on Earth. It's so big it can screw with my head. My penis is so big that it could have screwed with other people's heads if I'd let it. But I won't let it. It's one thing to put myself through pain and suffering. That's called: ignorance. But when you put others through pain and suffering, that's just evil.

It's one thing to be a garden snake that eats small mice and insects. It's quite another to inject your venom into

others, so you can swallow them whole or wrap yourself around them, squeeze, and thereby cause them to gasp, “I can’t breathe.”

What taught me good from evil, right from wrong and better from worse was using myself as a guinea pig, not others. This is what transformed my heart, which then allowed me to transcend my conscience to turn it into a soul.

If you can get beyond the Buddhist path up the mountain of faith with faith in yourself, as I have, to appreciate the Jewish path as your path, too, you’ll give up becoming the Jew du jour, and you’ll give up turning others into them.

Israel isn’t a problem. The problem are your parents who raised you to be the labor of love that you are. And that’s true regardless of what religion or style of parenting you come from. Honor them. Don’t try to love them. Love yourself. You need to love you more than you need to love them.

If you’re too good to humiliate your parents after all they’ve done for you because you don’t want to appear ungrateful, you’re well on the road to success. But expect your life to be paradoxical and maddening. That’s only fair.

me⁸⁰

When I was young, I wanted to be a ballet dancer. I wanted to perform on stage and receive the accolades of the audience at the end of every performance. I lived for the limelight even though I was terrified before every performance. Before every show, I secretly asked myself why I was putting myself through this torture. But I never gave myself the answer. I was still in a rhetorical relationship with myself.

Over a lifetime, my stage has become internalized, as has my audience. The limelight shines down from above within me. I perform for me with God₁ as my Witness₂.

I can't trust people to judge me fairly. They're too subjective. They're too concerned with their outer world₂ and not concerned enough with their inner world₁.

Because I cared too much what other people thought of me, I had to develop a filter to separate me from them. Although their opinion of me should be none of my business, **my** business often involves **their** business. We can't deal with pandemics and solve global warming without admitting that we're all in this alone, together.

You might assume that the God₁ within yearns for the God₂ throughout. And I do feel that call for unity. But that requires an ongoing appreciation of the filter between my contents₁ and my container₂ that separates me from myself as well as from everyone else. I feel a calling from Him₁ for Him₂. Let's call that yearning **death**.

But I'm no longer willing to die to reach every hilltop. I choose my battles well. Unless there's a moral secret that I'm keeping from me, I don't confront people with the truth as I see it. I let them make their mistakes, even though that used to cause me tremendous angst.

That said, when God₁₋₂ Puts me together with others in a study group, I do the best I can for everyone in the group. I don't want to see my group fail. This is why I talk so much about gays and Jews, although I've written so much about every major path up the mountain of faith.

81.

True words aren't eloquent.

Eloquent words aren't true.

Wise people don't need to prove their point.

People who need to prove their point aren't wise.

A master (z) has no possessions.

The more s/he does for others,
the happier s/he is.

The more s/he gives to others,
The wealthier s/he is.

The Tao nourishes by not forcing.
By not dominating, a master leads.

Words that are eloquent are beautiful. But beautiful words aren't always true. They may shine with the appearance of truth.

My mother always used to tell me that when people would interrupt her, she'd just stop speaking because she already knew what she had to say. They were obviously not interested in listening.

Sadly, my mother spent so much energy not listening to people who tended to interrupt her that she missed out on what they had to say, too. Not everybody can control their mouth. Some people have gifts coming from other parts of their body. Sometimes you have to watch and listen to them.

Many people will tell you in their own way that they can't listen. They can't learn from you. They can't question you because they can't yet question themselves. And they can't seek answers because they don't ask questions. And yet they'll fight to the finish for the right to interrupt you because they think they know you're wrong.

When I was 16 and Mrs. Kossow was in her 80's, she told me that the people she talked to didn't have the strength to hear her. And now I'm telling you that the people I'm talking to in my late 60's are implying that they don't have the strength to listen to me.

This is predominantly a male (x or y) problem. It's called mansplaining. It's not a problem when you're coming from your z factor. Until men and women begin to assert the feminine side of themselves, they're going to suffer together through pandemics, the collapse of world economies and, ultimately, the final destruction we should anticipate from global warming.

I couldn't seek God₁₋₂ until I felt an odd urge to do some things that enraged (red) me and stop doing other things that terrified (yellow) me. And I had to stop agonizing (orange) over both to do something new.

An example of that happened in my thirties when I was driving and it began to rain. I looked around at the other cars to see if they had their windshield wipers on. And then, I suddenly had the amazing experiencing of realizing that I was terrified of putting my windshield wipers on if no one else had theirs on.

This so fascinated me that I let my mind go. I let it lose like a dog I'd let off a leash. And as my mind ran away, I watched where it went. And it went right to the answer to the question of why I was afraid to do something any different from those around me.

In allowing my mind to go where it wanted rather than where my heart and soul told me it "should" go, I learned to think without judging myself for what I was thinking. I learned to observe, not command. I learned to seek. And I learned how to ask myself questions and then let go of my mind to allow it to lead me to answers in its own way.

That led me to explore feelings of rage in small, manageable nuggets I could chew on, swallow and digest without causing me to get sick inside with agony (orange) or horror (yellow).

That disgust was also telling. It revealed how little I could stomach life. I was spiritually bulimic. I was figuratively emaciated inside because I couldn't keep anything down. Very little went through me. I vomited up most of what I saw people saying and doing. I couldn't stomach what they were doing to me.

Getting through my spiritual bulimia turned me into a spiritual anorexic. I could smell what people were offering

me, and I didn't even want to take a bite out of it for fear I'd throw it up.

Learning to eat in the figurative sense meant picking, biting into, chewing, swallowing and then keeping forbidden fruit in my belly until it was digested.

That led to writing. Words are what come out the other end of me. What you've been pouring through has been my figurative shit...

If you like what you've read, and you think of it as honey from a hard working bee, then you're going to have to admit what honey is and where it comes from.

There's a whole land of milk and honey out there. It doesn't only exist in Israel. It doesn't only come from Israel. It lies in every nation and in every citizen of every nation on Earth.

That revelation, of course, led to a whole rainbow of emotions that opened me up to the remote possibility that I might be able to sustain hope while I was growing up. And if I could be hopeful on a daily basis, I could grow old with hope.

Hope leads to self-love, and self-love to self-redemption.

You don't need God₁₋₂ to redeem you. You don't need God₁₋₂ to forgive you. You don't even need God₁₋₂ to love you.

All that is a projection of what you need to do for yourself. If you can redeem yourself with atonement to others; forgive yourself with a better, disciplined way of life; you can love yourself hopefully. And isn't that all you can do without becoming dogmatic?

This is how I got from Judaism to Christianity to Islam. And then, from the far Eastern edge of Islam, it was a hop to Hinduism, a step to Buddhism and jump to the way₁₋₂ of the Tao.

My first book was an exploration of words₁₋₂ through poetry.

My second book was an exploration of philosophy through the metaphor of life as a school, with me as my major.

My third book (2 volumes) was an exploration of the main metaphor of Moses and the mystery of that beguiling serpent that seems so long that it can wiggle up your ass to screw with your head.

My fourth book (3 volumes) was about the two symbols of Jesus₁₋₂, bread (container) and blood (contents). One stays here. The other, hopefully, goes There.

My fifth book (7 volumes) was about the 114 similes of the Quran that make it the greatest masterpiece ever written, in my opinion.

My sixth book was about the contemplation of the navel inherent in Hinduism. If s/he's got a navel, s/he's human. Therefore, treat her like one.

My seventh book was about the anti-Authoritarian₁₋₂ in Buddhism through my interpretation of the Dhammapada, the words of the Buddha.

And this book has been about the paradoxes of life explained by the teaching of Lao-Tzu that led me to advocate for self-humiliation as vital to every expression of self-love.

The only thing I haven't written about is indigenism, the great plain on which all things are idols that reflect images of our inner world₁ in projection.

But now that Donald Trump's followers have created a statue of him in gold, I see that I don't need to go there. They're already dancing around their idol.

The modern age is the age in which everyone should be coming down from the mountain of faith in the hopes of living the good life on level ground. Nobody wants the view from on high anymore except the religious extremists and totalitarian types who seek world₂ domination through the

triangular model of power. They're racists who are in a race with everyone but themselves.

Today, everyone wants to get further and further from the mountain to see its majesty framed in a personal light.

What I'll write next is anyone's guess. But you can be sure that it's going to be about becoming me. I've earned the right to talk about myself. I'm done with religion and politics. I'm done with faith and philosophy. Now it's going to be all about me.

What I'd still like to see is that all those who are dancing around like fools stop to admit that there's only One God₁₋₂ Who Gave Israel to the Jews long before He₁₋₂ Gave His₁₋₂ Son to the world₂ and His₁₋₂ Insights to the Prophet Muhammad through the Archangel Gabriel.

What I'd like to see is everyone, but especially gay men, believe in themselves more. The fruit from the Tree of Knowledge of good and evil has been personified by the fruit who loves himself and, by extension, loves all men.

Jeffrey Dahmer might have literally eaten fruits (gay boys), but gay men have got to teach the civilized world₂ to love us without doing so violently. If we don't model what true love looks like how the hell are they going to know?

Previous Books

(I recommend you read them in the reverse order written.)

16. The Buddhist Within

Inside Every Buddhist Lies an Anti-Authoritarian Who
Yearns for Peace of Mind

15. Playing god With God

Hinduism, Health and Healing
How to Believe in God by Believing in Yourself

14. Quran: The Book of Lights

Volume 1 High Lights
Volume 2 LAND: How to Become a Genius and Save
the Planet
Volume 3 SEA: How to Love Life
Volume 4 SEA: How to Love Life
Volume 5 Sky: How to Believe in Yourself
Volume 6 Sky: How to Believe in Yourself
Volume 7 **Flames**: How to Circumcise Your Own Soul

7. A Guest at Their Table

My Gay-Jewish Review of Christ's Feast of Self-Love:
Volume 1 Christ's Bread and Body
Volume 2 Christ's Wine and Blood
Volume 3 Communion in a Human Body

4. The Forbidden Fruit's Perspective

Torah For Straight People
Volume 1 The Genesis of a Moses Like You
Volume 2 The Exodus, Leviticus, Numbers and
Deuteronomy of Everyone

2. The Wisdom of Self-Love

Life Is a School. I Am My Major

1. **Becoming**
89 Poems of My Love for Me